

THE

The Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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cealed from every eye below, the convergence of separate military forces upon a certain centre, and may foresee the inevitable overthrow of any opposing force which may be there gathered against them. There is such a thing as foresight in the moral world, and, when fairly defined, it amounts to this, that things are seen from a more commanding position than that ordinarily taken by observers. There is a great difference between looking from superior heights over a vast extent of country, and looking, even with intense earnestness, upon that which more immediately surrounds one.

There have been times, we confess, and those times will now and then present themselves afresh to our outlook, when the work that lies before us seems impracticable, when the path which we have to pursue appears to be effectually obstructed by the impediments thrown across it, and when the strong temptation, which besets even those that have borne the heat and burden of the day, is to give up the pursuit of what seems all but unattainable, and to turn aside from the prosecution of an arduous enterprise in order to take shelter and rest for the residue of one's days. But such times almost invariably correspond with periods of meteorological disturbance. They pass away almost unbidden—certainly, without serious effort—whenever Nature smiles. Our common mother looks into our faces, with love and tenderness glistening in her eyes, and, imprinting upon our souls the sweet kiss of maternity, dispels all the darkness which had ensouled and enfeebled our powers of vision. 'Tis a truer sight that we gain in such a state of mind, when we can surrender ourselves with eager delight to the externally true and normal, than when, in looking abroad upon the outer world, and upon the operations of the moral influences by which it is swayed, we peer through the mists and doubts of our own moods and tempers, and interpret what is future by what happens to be passing.

The clearer the views which we get of the conditions by which great moral and spiritual questions are regulated, and, generally speaking, the more cheerful the aspect under which we study them, the more likely we are to be right. If we were obliged to interpret the riddle of this life by the things that may be seen, and puzzle out for ourselves from what is actually under notice the destiny of human kind, unquestionably, we should have but a gloomy future to present, and, as unquestionably, we cannot help thinking the picture would be an untrue one. It is not from what we see, but from what we do not see, that we have our best and most comprehensive views of the things that are before us. So far as that question is concerned, in which our readers and ourselves are specially interested, we have to seek the elements of its solution, not so much in the progress of events as in the purpose and will of the Founder of the Christian Church. Guiding ourselves by a reference to these, it is clear enough to our judgment that "all is for the best." We, with our power of vision, might, in some respects, have chosen that the course of things should have been different from what it has been, and yet every day teaches us a lesson that ought to check our vanity. We are beginning to apprehend what we might have apprehended from the beginning, that the most explicit exponent

of the future by the past is unwavering faith in the wisdom of Him whose will it is to give meaning to the past by the events of the future. It is not the random assertion of fanaticism, but the reasonable and sober conclusion of a faith that may be justified, which embodies in its utterance the sentiment at which we have glanced, that "*All is for the best.*"

THE WESLEYANS AND THE EDUCATION QUESTION.

THE debate in the Wesleyan Conference on the education question may be taken as a sign that the exclusiveness of that most exclusive of all our religious bodies outside the Establishment is at last breaking down. Some of the ablest leaders of the denomination have come forward to declare that there is something better than denominationalism. They can see that there is an actual immorality, as well as inexpediency, in publicly subsidising more denominations than one, if there be not an immorality in subsidising any denomination whatever. This is a great deal to come out of the Wesleyan body—more, almost, than we expected to see in our time. There are eminent laymen of that denomination who have long caught sight of these and analogous truths, but the ecclesiastical mind has hitherto appeared to be shut up against any and every evidence in that direction.

The question at issue in the Conference has been whether it is expedient to continue the denominational system of public education, or whether that system ought not to be supplanted by an undenominational system with Bible teaching—that is to say, substantially, the British and Foreign school system. We are not, in a certain sense, very especially interested in what may be the formal result of such a discussion. Public opinion is compelling even the most sectarian of the sects to respect each other, as well as to respect personal and individual convictions. The denominational system, as regards most Protestant bodies, is approaching very closely to the undenominational system. There is a question of principle at issue between the two systems, but the practice is getting to be indistinct. There is, however, of course, a question beyond these two, and that is whether it is right or expedient that the State should subsidise even the undenominational system? This was not at issue in the Wesleyan Conference, although some references were made to it; but it is not difficult to see that that, too, will one day come up.

The motion which raised this important discussion was wisely and moderately drawn. Mr. Arthur simply moved, "That considering the difficulties of the denominational system of education, the Conference judges it desirable that it should be gradually merged in a system of united unsectarian schools, with the Bible under school boards." The motion was supported in a speech of equal ability, good temper, and practical wisdom, as our readers will see on referring to the report of it in another column. It contained, besides, some weighty references to the change that has passed, or is passing, over the Wesleyans in regard to the education question. Mr. Arthur especially referred to the present general approval of school boards, and to the state of opinion in regard to the "twenty-fifth clause." Whatever may have been the case in the past, which was carefully described, "he believed now that there were next to none of them who were not prepared to go either for the repeal or the essential modification of that clause." Then he defined the position of the body as regards the secular, the unsectarian, and the denominational systems, and he asked it to declare a policy, for, "for the last three years, the Methodist body had seemed to him to be like a man in a wood, looking

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about and wondering what he was to do," and "they had ceased to be a power on a question affecting the heart and future of the land." Mr. Arthur proceeded to shew how the question bore on the support of Romanism in England as well as in Ireland, and how it was connected with the whole concurrent-endowment system. He denounced, also, the practical working of the denominational principle. The unusual and almost unprecedented applause which followed the conclusion of his speech showed that he had made a profound impression upon the Conference. The debate which followed was sustained with remarkable ability on both sides. When so old, safe, and respected a member as Dr. Waddy seconded Mr. Arthur, it must have been felt that the division in the Conference was greater than had been imagined. Not the least able was Mr. Shaw's reply to Mr. Arthur, although we fail to see that he conclusively met any one of Mr. Arthur's positions. What sort of an answer, for instance, is this, to the argument against the concurrent-endowment system?—

Here he would allude to what struck him as a very transparent fallacy in the argument of Mr. Arthur. He said they misunderstood concurrent endowment, and he illustrated it by showing that when payments were made to different churches by Governments, they did not inquire into the different doctrines that were taught—whether Romanist, or Evangelical, or Unitarian—but they were simply paid as churches. Yes, but what were they paid for? They were paid for teaching religion under all those various denominations. The Government did not trouble itself to ask what kind of religion, but they were paid as teachers of religion. But so sensible did Mr. Shaw appear to be of the strength of the opposite side, that even he did not move a direct negative to Mr. Arthur's proposal. He asked only that it be given the go-by, by authorising the President to summon a committee upon the question. Mr. Shaw was subsequently supported by Dr. Bigg and many more, while Mr. Arthur was equally well supported by Mr. Holland and others. The final result of a three days' debate was a resolution appointing a special committee to consider the subject, with power to act—that body to consist of the Committee of Privileges, and of one minister and one laymen elected by ballot for each district. This is the nearest approach to a representative system which the Wesleyans have yet made.

If the denominationalists are satisfied with this result we see no reason why the undenominationalists should not be equally well satisfied with it. They have got hold of a progressive principle, and have given it a great and unexpected impetus. We suppose they did not expect to do more than this. The time will come—is fast coming—when even Wesleyans will wonder that they adhered so closely to the purely denominational view. They will get beyond even this, for they can no more resist the influences surrounding them than they can refuse to breathe the atmosphere in which they live.

ECCLESIASTICAL NOTES.

THE most open and common-sense production on the Athanasian Creed, proceeding from the pen of a Churchman, appeared in yesterday's *Times*, in the form of a letter from Dr. Warburton, Dean of Elphin. While we were reading it we thought that a Dissenter must have written it; but we suppose that the Dean of Elphin is not in a position to be termed a Dissenter. There are no Dissenters in Ireland now. Happy land! Happy Dean!

The Dean, before reciting the words of the Athanasian Creed, says he has always considered it the characteristic of an Englishman that he says what he means, and means what he says. We wish he were altogether right, but this is a kind of compliment that no one can decline to accept, even if it comes from the land of Blarney. But then, asks the Dean, what does the Englishman say in the Athanasian Creed? Our readers must know this creed by heart by this time as well as any clergyman, and better than many readers of the *Times*, so we will not repeat the Dean's quotations. But we can repeat the Dean's conclusions. "I affirm," he says, "without fear of contradiction that the natural, obvious, and grammatical sense of the language of this creed requires faith in the damnatory clauses as plainly as it does in the doctrine of the Trinity." Then he asks, "Is it, then, becoming in Englishmen to make a profession of faith in the presence of the Almighty and before men, in language which, in its obvious, and natural sense, they do not believe to be true?" "Yet," he continues, "our faith is demanded to the definitions and damnatory articles of this creed under pain of eternal damnation, and in language more pronounced than that in which the Scripture denounces it against the wickedness of men. 'Without doubt he shall perish everlastinglly.'"

Then the Dean prophesies that, if this be not speedily removed, this creed "will hang like a millstone around the neck of the Church of England and sink her into the deep abyss." Here the Dean indulges, as Irishmen are wont to do, in strong rhetoric. If he had been a member of that English community who "say what they mean," he would probably have defined what he meant by "abyss," and then it might have turned out that a good many Englishmen, meaning what they say, would be inclined to say that the Church of England, as an Establishment, is in the abyss already and pretty nearly at the bottom of it. However, the Dean's letter, we hope, do good service—for the present general use of the Athanasian Creed is simply a moral scandal.

We have had sent to us a speech of Viscount Middleton on Church Defence, delivered at Cheam, and apparently within a recent period. We regret that the speech did not come under our notice at the time it was delivered, for Cheam has no newspaper, but we thank our friend for sending it to us. We see the reason of the attention. Viscount Middleton, speaking in behalf of the Church Defence Institution, paid the Liberation party several compliments. One was as follows:—

One limb of the Church (in Ireland) had already been remorselessly lopped off, entirely, as he believed, by the effect of the agitation got up throughout the provinces and in the public press by relentless enemies of the Church, who had sounded their note of warning as long back as the elections of 1865 and 1868, when it was made a political question to the candidates on every hustings, whether they would support Mr. Gladstone in his crusade against the Irish Church. The friends of the Church never believed at that time that their antagonists had the power for mischief they afterwards exhibited, but the result showed the fatal error of reposing in a false sense of security. We are glad to be reminded of this fact, although it is only an echo of what the late Lord Derby and Lord Harrowby said in the debates on the Irish Church Bill. But Lord Middleton, proceeding to discuss the English Church question, says:—

Its enemies were numerous, active, and vigilant, and had learned that union is strength. Supporters of the Church must not forget that disunion was weakness, and that they must not only unite, but let the world know and see that they were united.

The first of these two sentences we accept as very true, and very good is the advice given in the next sentence. But what is the use of Viscount Middleton throwing good advice away in this wholesale style?

What practical good such language does, may be seen from an article in the *Record*, falling foul of the Bishops of Oxford and Salisbury because they have taken part in a meeting at Clifton connected with the opening of a new church there of which Mr. Randall is incumbent. The *Record* writes in this style:—

There is no limit to the infatuation of some of our bishops, especially of those who are known as Gladstonian.

Their conduct is, we should think, almost unparalleled, for it is a deliberate interference in a case where, in regard to vestments, lights, processions, adoration, and other innovations, Mr. Randall's own bishop is striving aimlessly to reduce a cleric to obedience to the laws ecclesiastical, and so avoid the scandal of a legal prosecution.

We cannot but deplore the inconsistency as well as the blindness of such prelates. Their post-prandial follies at Clifton are peculiarly offensive. And Viscount Middleton not only exhorts to unity, but asks that the world should see it! Well, perhaps the advice, although neglected, may none the less be needed.

We are indebted to the *South London Press* for information which had not before reached us. Our contemporary states that the Nonconformists in South London are beginning to grow impatient of Government interference at their marriages. They regard marriage as a religious rite and obligation requiring no sanction from that Government official the registrar. The compulsory attendance of this witness and recorder reduces Dissenting places of worship, civilly, to register offices. It is considered unfair and derogatory to Dissenters in the present day, and a mark of subjection and inferiority, that in their chapels in which marriages are authorised to be solemnised a registrar's attendance should be legally essential to a marriage. The argument is that marriages by Dr. Newman Hall, Dr. Brock, Mr. Spurgeon, and Mr. Baldwin Brown are as holy and as satisfactory in the sight of heaven and of earth as those performed by a bishop, a thriving rector, or a starving curate. If chapels are not fitting places for marriages, they ought not to be licensed for such; but being licensed, there should be no interference on the part of the civil power in Dissenters' marriages, any more than in those of Episcopalians. This is very true, and was said in these pages nearly thirty years ago. Something more is also true, and that is that ministers, as such, ought to have nothing whatever to do with

the civil or legal ceremony of marriage. What is wanted here is not levelling up, but a universal levelling down.

There is in this week's *Canadian* an extremely frank and open paper from the Rev. Ll. Davies, on "Labourers' Combinations from the Church Point of View." We fail to see how clergymen, as such, can have anything especially to do with such combinations; but, granting that they have, Mr. Davies shows a grave and long-sighted wisdom, which, we believe, will find little acceptance amongst his brother clergymen. He sees, for instance, how possible it is that clergymen, "when they see that the spirit of independence may show itself in the throwing off of some restraints, and may suggest to a man to give up going to church, may have some fear of it." A very natural fear, we should say, knowing what we do of the agricultural districts. But, says Mr. Davies—

They may remind themselves that the church-going which has been endured as a bondage was not of much real value. We must hope for a class of loyal Churchmen amongst our peasantry, who will come to church, not because the squire and the farmer will be angry if they don't, but because they reverence the Church of their fathers, and take an interest in the services and the sermons, and—I would gladly add—are permitted to have some voice and part in the regulation of its affairs. There is no reason at all why we should despair of such Churchmanship amongst our common people. There is some of it in that class already. And I believe there is a good deal of evidence to show that where the working-class is strongest and most independent there the Church has most hold of it. In the country districts the labourers are very much in the habit of going off to the Primitive Methodist Chapel, where they feel more at their ease and less weighed down by the respectability on the top of them. And it may be reasonably contended that the best chance for a manly religion amongst the poor is in their attainment of genuine freedom.

This is almost dangerously frank. Think of a clergyman writing of his "Poor Man's Church"—"There is no reason at all why we should despair of such Churchmanship among our common people." Think of his acknowledging their "habit" to go off to the Primitive Methodists!

But Mr. Davies adds some very important advice, which, remembering what has been said, must strike Church defenders at least as being utterly needless. Mr. Davies urges "how important it is on every ground that the Church, in the persons of its clergy and actively religious members, should be known to sympathise with all movements which have in view the elevation of the poorer people. Even as a matter of policy this is manifestly important." Yes, Mr. Davies, it is. We agree with you; but will it ever become a matter of fact?

ANOTHER "BREACH OF CLERICAL DISCIPLINE."

—What is the world coming to? Hardly has the branch of the Establishment, represented by the *Church Herald*, got over its thrill of indignation at the atrocity of a clergyman preaching in Surrey Chapel, when a somewhat analogous case for High-Church anathema occurs. This time no mere soldier in the ranks is the offender, but an officer of mark, the Right Rev. Dr. Claughton, archdeacon of London, who, the other Sunday, visited a Wesleyan Sunday-school at St. Ives, Cornwall, and before leaving actually so far forgot himself as to address a few appropriate remarks to the children. *O tempora, O mores!* Such a departure from the old lines of the constitution is surely sufficient excuse for any outpouring of Ritualistic ire, and the *Church Herald* deserves all sympathy under the terrible infliction. Verily the archbishop must this time be invoked at once. The contagion is spreading, and, unless stringent measures are adopted, bids fair to become chronic. Is the millennium at hand?

THE PROFITS OF PLURALISM.—Another well-dowered pluralist has gone to his rest, viz., the Rev. A. G. Cornwall, senior honorary chaplain to Her Majesty, and one of the leaders of the Low-Church party in the diocese of Gloucester. From 1827 till his death, Mr. Cornwall held the living of Newington Bagpath with Owlpen; population, 333; annual value, 320*l.* In 1839 he saw further preferment, being appointed rector of Beverstone with Kingscote, by which 500*l.* a year, with residence, was added to his income, and 481 parishioners to his charge. For his ministrations to the spiritual wants of the 333 inhabitants of Newington for forty-five years, Mr. Cornwall therefore received 14,500*l.*; for similar services to the 481 inhabitants of Beverstone for thirty-three years, 16,500*l.*; a total of 31,000*l.* as the result of long-continued pluralism. No wonder that with lines, from a worldly standpoint, fallen in such pleasant places, this worthy pluralist attained his seventy-fifth year. It would be interesting to know what proportion of the loaves and fishes fell to the share of the curates

during the time their employer had cure of souls in two parishes!

A VOICE FROM WITHIN!—Partiality towards the exposures of the abuses of the Establishment cannot be laid at the door of the *Evening Standard*, yet a recent issue contained a remarkable letter from "A Curate" on "The Sale of Livings," which, had it appeared in a Liberal or anti-State Church paper, would assuredly have been set down to jealousy and spite. The writer avows himself careless as to pecuniary considerations, having sufficient, but views with apprehension the prospect of some day being obliged to leave an attached people. Against the sale of livings, however, he chiefly speaks, earnestly opposing "the traffic in what was once solemnly given to God," describing it as "the greatest scandal now in the Church." Nor does this vigorous monitor from within the walls mince the matter with regard to the concomitant evils of simony. Says he:—"I need not refer to the other scandals arising from this—people buying livings for themselves, and then swearing they know nothing about it. The whole thing is vile, and ought to be done away with, for the good, not of curates only, but the whole Church." Could anybody without the pale speak more plainly? Yet no "enemy hath done this," but a son of the Establishment; and it is cheering to note that what we have so often pointed out is beginning to be recognised even at the eleventh hour by those who have so long refused to see. How soon will deeds take the place of words?

The Archbishop of Canterbury proposes to hold his Primary Visitation of the Archdiocese of Canterbury at the commencement of October next.

After next month's Old Catholic Congress at Cologne the Archbishop of Utrecht will go to Vienna to confirm the children of Old Catholics, and probably instal an Old Catholic bishop for Austria.

A DIVIDED CHURCH.—Mr. R. C. Robinson, formerly a curate at West Bromwich, has gone over to Rome, and issued a manifesto to his "late congregation, communicants, and penitents;" from which it appears that what has disturbed his belief in the Church of England is, that it is "the most divided of all religious bodies on the face of the earth."

VOLUNTARYISM IN THE FREE CHURCH.—The report of the Free Church of Scotland for the past year has just been published, and all friends of voluntaryism will read with delight the following figures. The sums raised during the year ending last March have been as follows:

1. Stentor Fund	£137,721	4	4
2. Local Building Fund	56,507	9	1
3. Congregational Fund	140,941	3	4
4. Missions and Education	78,499	11	6
5. Miscellaneous	18,954	1	6
Total	£482,623	9	9

VOLUNTARYISM v. COMPULSION.—The following is an extract from a published sermon by Archdeacon Phillips, a son of the late Bishop of Exeter:—"When there was a compulsory church-rate it was natural that the ratepayers should do as little as the law would let them; and one bell, the clapper, perhaps, only pulled by a cord, satisfied the law, and nobody then thought about anything else. But now, when it comes to giving of one's own free will, such is the nature of a Cornishman, he thinks he cannot give to God and his sacred service too much—hence the restoration of our churches on all sides, and, not last, the restoration of the bells also."

THE ATHANASIAN CREED.—We understand, on excellent authority, that the mode by which the opponents of the Athanasian Creed will try to effect their object will be by the introduction of a very short bill (already drawn) into Parliament next year, by which it is proposed that "after the passing of this Act no clergyman of the Church of England shall be subjected to any prosecution for substituting the Apostles' Creed for that commonly called the Creed of St. Athanasius in Divine service." It will be the fault of those who are resolved that the doctrines of the Blessed Trinity and the Incarnation shall not become "open questions" in the National Church if this wily policy triumphs.—*Church Times*.

CARDINAL ANTONELLI AND THE POPE.—The correspondent of the *Daily News* at Rome telegraphs that Cardinal Antonelli has had a violent discussion with the Pope. The Cardinal declared that he could not continue to hold office if His Holiness persevered in his hostile policy towards the Italian Government. He, moreover, declared that unless the Papacy came to terms with the Italian Government, the Church must suffer even more severely than she has already suffered. Cardinal Antonelli then repeated the opinions which had been expressed to him by various diplomats, and said that the policy of Pius IX. made his position equivocal because he could not defend what he always disapproved. Cardinal Antonelli has, it is said, requested the clerical journals to abstain from publishing the Pope's speeches.

THE EVANGELICAL ALLIANCE.—The meeting of the Evangelical Alliance that was to have been held in New York was postponed on account of the German and French war. It is proposed to hold it in New York in 1873, and Dr. Schaff is now in Europe to make arrangements for it. One great

obstacle to be removed was the alienation existing between German and French Christians, in consequence of the war. An affecting account of this is given in the *New York Observer*, and it is stated that there is no immediate prospect of a renewal of Christian fellowship between them. Yet, E. W. Hitchcock, preacher of the American Chapel in Paris, informs us that Dr. Schaff, by his eloquent and Christian presentation of the case, induced the French Committee of Alliance unanimously to agree to co-operate in the meeting at New York.—*Christian Union*.

UNITED METHODIST FREE CHURCHES.—As we have already stated, the annual conference of this body has just been held at Bristol. Since the Assembly last met in Bristol in 1862, ten years ago, the Connexion has been making decided progress. The following tabular view will show results:—

	1862.	1872.	Increase.
Connexional Ministers	211	318	107
Local Preachers	2,871	3,418	547
Leaders	3,751	4,347	596
Members	60,880	66,907	6,027
Chapels	965	1,289	324
Sunday-schools	946	1,222	276
Sunday-school Scholars	122,320	158,005	35,685
Teachers	19,041	24,064	5,023
Day-schools	36	92	56

THE BIBLE IN TURKEY.—The following statement in regard to the distribution of the Bible in the Ottoman Empire is made by Mr. Isaac G. Bliss, agent of the American Bible Society:—"For the ten years ending Dec. 31, 1871, the whole number of volumes of the sacred Scriptures sold to the people of this country by colporteurs and other agents of the two great Bible societies of England and America amounted to 305,295. This makes an average yearly sale of 30,529 volumes. Nine-tenths of these books were in the principal languages of the country—viz. Turkish, Greek, Armenian, Bulgarian, Roumanian, and Arabic. The total receipts from these sales for the ten years were 17,732*l.* 6*d.* During the same period less than 300 volumes a year were given in gratuity by the two societies.

IRISH BISHOPS ON THE EDUCATION QUESTION.—Cardinal Cullen has been entertained by the Roman Catholic clergy at Rostrevor at a dinner. The health of the Pope was drunk before that of the Queen on the occasion. The third toast was the name of the Cardinal, and his Eminence, in responding, said, "There have been storms and troubles and persecutions in times gone by. The seed was sown in sorrow by those who went before us. Now it is bringing forth good fruit." The Right Rev. Dr. Lehay also spoke on the part of the "Hierarchy of Ireland," and alluded to education, of which, in France, he said that "the spread of crime extended in proportion to the spread of education. Where education was most diffused, there was crime most diffused, not only the petty but also the most atrocious crimes." The moral he drew was that the influence of the priesthood was the necessary element to prevent education from corrupting society. Dr. Lehay likewise observed that "the chasm between the wealthy and the poorer classes is widening in Ireland, and the bishops and priests were most anxious to bring together the various classes."

THE BISHOP OF LINCOLN AND THE OLD CATHOLIC CONGRESS.—We learn from the *John Bull* that the Bishop of Lincoln has resolved to accept the invitation to attend the Old Catholic Congress at Cologne next month. He has explained the understanding on which he accepts in a Latin response to the letter of invitation, which he publishes together with a letter addressed to the clergy and laity of the diocese. In the latter, after recapitulating the course of events, and explaining the difficulties which have weighed upon his mind, he says:—"I have not the presumption to imagine, that if I were to go to Cologne, I should go in any respect as a representative of the Church of England, or even of this diocese: I wish it distinctly to be understood that I entirely disclaim all such pretensions. In the event of my going to the Congress of Old Catholics at Cologne, I feel bound to declare publicly, that I should go in a spirit of uncompromising loyalty to those fundamental principles of Christian doctrine and discipline which are contained in Holy Scripture as received and expounded by the judgment and practice of the Primitive Church, and as reasserted by the Church of England at the Reformation in the sixteenth century." The bishop concludes with an earnest request for prayer on its behalf.

CATHOLIC ORGANISATION.—On Monday night a crowded meeting of Roman Catholics was held in the new Roman Catholic schoolroom, Duncan-terrace, Islington, for the purpose of advancing the political and religious interests of that body. The chair was taken by the Rev. Canon Oakley, who explained that the movement was promoted to form a strong organisation in every district of London; to bring about unity of action among the Catholics of England; to defend the Holy Father, and show him that there are in England a large number of good Catholics who sympathise with him, and will aid him according to their means; and to preserve the Catholic religion and defend her religious orders in this country. He asked his hearers to encourage Catholic literature in every form. The next important step they had to take was to see that they were this year put on the Parliamentary register. In addition they must exert themselves in utilising the new Education Act in the interests of the Catholic religion. They must also agitate for the Prison Ministers Bill; and last, though not least, further the temperance movement. Several speeches were made, a programme submitted was

carried unanimously, and the proceedings closed with a vote of thanks to the chairman.

CHANGED TIMES.—At a dinner, of which he was a guest on Saturday, Dr. Carpenter, the President of the British Association, in responding to the toast of his health, drew a most graphic and interesting picture of the change which thirty years had wrought in the position and prospects of men of science. He told his hearers that, when he first determined to abandon medical practice for scientific investigation, it was scarcely possible to obtain the means of living, and that he had to devote nine-tenths of his time to the composition of popular books, essays, and lectures, in order to be able to spare the remaining tenth for original research. Being a Nonconformist, Oxford was altogether closed to him, and at Cambridge, although he might study, he could not graduate, nor could he obtain any of the honours or rewards of the university. He graduated at Edinburgh, and there, notwithstanding his admitted claims, he was thrice refused a professorship on account of his religious opinions. He contrasted his own hard struggles with the more favoured lot of the present generation, and mentioned, with just pride, that within the last few weeks he had been invited to take a chair in that very University of Edinburgh which once was closed to him, and that his son was the holder of a scholarship at Trinity. He had been invited to nominate a Professor of Physiology for Cambridge, and he had nominated Professor Foster, a Nonconformist, about whose opinions no question had been asked. He ventured to augur well for the future of science from the change, and to hail it as the most striking evidence of progress in civilisation.

MR. MIAULL'S RECENT MOTION.—In their reviews of the newly-finished session our Church and State contemporaries affect to make light of the debate and division on Mr. Miall's resolution. But there are some Tories who cannot muster courage to do this. The *Rock* beseeches its readers to bear in mind that, large as was the majority against Mr. Miall, it was mainly composed of Tories; and with all the emphasis of italic type calls attention to the significant fact that "more Liberals voted for Mr. Miall's motion than against it." In like manner Mr. Serjeant Spinks, who aspires to the representation of Oldham, has been telling the Tories of that borough that, although the majority against Mr. Miall's latest motion looks at first sight exceedingly satisfactory, people who are wise won't find so much in it to comfort them. He owned that, after looking narrowly into the nature of the majority, he was "filled with a feeling that there was in that motion alone and the majority which had been obtained upon it the greatest cause for the Conservative party in this country anxiously to bestir themselves, if they wished to save the English Church from that partial ruin which had overtaken the Irish Church, and which was surely threatening the English Church also." It was entirely by the Tories that the motion had been rejected. And where were the 200 Liberal members who refrained from voting? Why were they not in the House? Simply, replied Mr. Spinks, because they "felt that, for the purpose of the present Liberal Government, the pear is not ripe just yet. They stopped quietly in the library of the House of Commons, and would not vote on that occasion for the Church, because they did not want to support it, and would not vote against it because they had not had the cue from the Government so to do. That was reserved for a more favourable opportunity: it was reserved for the time of a general election, when Liberal principles were at a discount, when some cry was wanted to raise the drooping energies of their almost prostrate party. Then they would all come forward, and join with the Government, and with the ninety-four who voted for Mr. Miall's motion." Mr. Serjeant Spinks seems on this occasion to have spoken very much to the purpose; and we have no manner of doubt that he will before long see his words verified. The friends of religious equality were well satisfied with the result of the division on Mr. Miall's motion.—*Freeman*.

Religious and Denominational News.

THE WESLEYAN CONFERENCE.

The Wesleyan Conference was brought to a close on Friday night. We have given some report of the education debate in another column. The pastoral address was read in the Conference before the education debate was held, and a passage in it referring to national education was ordered to stand over until after the debate. The passage was amended, and again read to the Conference, but again objected to, and struck out. On the subject of national education the Conference pastoral address to the Methodist people says nothing.

The admission of lay representatives into the Methodist Conference came up in connection with a notice of motion by the Rev. T. B. Stephenson. There was no time for its discussion, but in connection with another subject the Rev. C. Prest said that, after his late experience, and contrary to most of his former declarations, his present strong opinion was decidedly in favour of a well-considered plan of lay representation in Conference. The ex-President, Dr. James, expressed himself to the same effect. Several notices of motion which the Conference had not time to discuss were referred to a committee of ex-presidents, one of these subjects being the admission of laymen into the Conference.

The Rev. J. D. Geden, at present the classical tutor in the Didsbury Clerical College, has been appointed by the Conference to occupy the Headingley Theological Chair when it becomes vacant, in consequence of the resignation of the Rev. John Lomas. Mr. Geden is one of the most distinguished scholars in Methodism, and a member of the Company for the Revision of the Old Testament. At one of the meetings, a letter was read from Mr. Thos. Hazelhurst, of Runcorn, presenting to the connexion a school and three new chapels, which have cost £18,740.

It was stated at another of the sittings that the new chapel at Westminster (opened during the year) had been well attended, and was likely to be the means of doing much good in the neighbourhood, Mr. Woolmer adding that £5,000/- was still needed to clear the chapel and premises from debt. Towards this amount Mrs. J. R. Kay had promised £1,000/-, and Mr. J. Budgett £500/- The next meeting will be held in Newcastle-upon-Tyne.

At the conference of the New Jerusalem Church a few days ago a gift of £5,000/- for endowing the Palace Gardens Church, Kensington, was received from Mr. John Finnie, of Cheshire.

At the meeting of the Devonshire branch of the Church Missionary Society, Sir John Kennaway pointed to the opening up of Eastern Africa by Dr. Livingstone as affording a new field for philanthropic and religious labour.

The Rev. William Rose having intimated at the last church-meeting his intention of retiring from the pastorate of King-street Congregational Church, Portsea, purposes closing his ministry there on the 1st September next.

FARNWORTH.—The corner-stone of new schools in connection with Albert-road Congregational Church, Farnworth, Lancashire, was recently laid by Thomas Barnes, Esq., J.P., ex-M.P. for the borough of Bolton. A large assembly of friends gathered together to witness the ceremony. The pastor, the Rev. R. G. Leigh, in explaining the circumstances under which the work was undertaken, said that in 1871 they had had to erect new galleries in the chapel at a cost of £900/-, and now they found themselves compelled to build new schools, which would involve them in an outlay of £900/- more. They trusted to their friends to help them in this necessary and responsible work. Alfred Topp, Esq., J.P., treasurer of the church, then presented the trowel, which bore a suitable inscription, in the name of the church; and Mr. Barnes having laid the stone, delivered a most able address upon the subject of education, and concluded by urging the friends present to assist with their contributions. A collection was made, when the handsome sum of £284/- was laid upon the stone. An address was delivered by the Rev. H. Hewgill, M.A., and the Revs. Robert Best, of Bolton, H. H. Scullard, G. Sordish, J. C. Nesbit, and other ministers, took part in the ceremony.

DR. BROCK AND BLOOMSBURY.—On Thursday week a meeting was held in the schoolroom of Bloomsbury Chapel for the purpose of considering what offering it would be proper to make to Dr. Brock, who had relinquished the pastoral charge of the church there. The meeting was convened under the auspices of the church and congregation, but not confined to these, for it was felt that the object was one which would enlist the sympathies of many persons in the Christian world who had at one time or another enjoyed the ministrations of Dr. Brock. The chair was taken by Mr. James Harvey, who, as a former deacon of the church and intimate friend, spoke with weight and pathos on the indebtedness of himself and others to the spiritual ministrations, public and private, of the beloved pastor of Bloomsbury. Mr. Benham, after pointing out the peculiar claims of Dr. Brock, not only on account of his distinguished, able, and faithful Christian service, but on the ground of his relinquishment of office from the sole conviction that it would be more beneficial and to the glory of God that he should do so now, ere age had diminished his powers and affected the prosperity of the church, and this without the shadow of a stipulation of any kind—a theme also referred to by other speakers—proposed a resolution that it would be proper to raise a fund sufficient to purchase their retiring pastor a Government Life Annuity of not less than £200/- per annum. The resolution was seconded by Mr. Bigg, as one who, though not one of the fathers and founders, yet felt the full weight of the obligation. It was supported by several speakers with much feeling, and carried unanimously and heartily, as was also the appointment of a committee for the purpose. Mr. Moser, Mr. Francis, Mr. Pattison, and several others, promptly came forward to carry through the business of the meeting, and ere its close the chairman was able to announce a subscription list of over £1,000/-, and, with donations rapidly following, two-thirds of the minimum has already been realised. We have great satisfaction in calling attention to an advertisement on the subject in another column.

KENILWORTH.—On Tuesday, Aug. 6, the memorial-stone of a new Independent chapel, Abbey-hill, Kenilworth, was laid by Alfred Keep, Esq., of Edgbaston, to whom an elegant trowel, suitably inscribed, was presented for the purpose by the Rev. J. Button, pastor of the church. Owing to exceedingly unpropitious weather, the service connected with laying the stone was conducted in the existing chapel. The Rev. J. Whewell, of Coventry, read selected portions of Scripture; A. Keep, Esq., delivered an address on the ends contem-

plated by public worship, and the necessity of commodious buildings for securing them; the Rev. E. H. Delf, of Coventry, offered prayer; and appropriate hymns were sung. Besides the ministers already named, there were present, the Revs. H. Cross and B. Davis, of Coventry; F. S. Attborough and W. J. Bain, of Leamington; G. Shaw, of Warwick, and W. H. Doherty, of Kenilworth. There were also other friends from Birmingham, Coventry, Leamington, Warwick, and Bedworth. Following the service in the chapel, a public tea-meeting, at which about 400 persons sat down, was held in the Assembly-room, King's Arms Hotel, A. Keep, Esq., presiding. After tea, prayer having been offered by the Rev. W. H. Doherty, addresses—interspersed with pieces of sacred music by the united choirs of Vicar-lane Chapel, Coventry, and Abbey-hill Chapel, Kenilworth—were delivered by the Rev. B. Davis; W. H. Hill, Esq., Mayor of Coventry; and the Revs. J. Whewell, H. Cross, G. Shaw, and W. H. Doherty. A few remarks, expressive of thanks, for the sympathy and help of so many kind friends, by the Rev. J. Button, and the singing of the doxology, closed the meeting. The estimated cost of the new chapel is £1,600/- Besides paying off a debt of £300/- on the present chapel, the sum of £913/- 13s. 9d. (including 75/- 15s. 9d. from donations, deposits on the stone, and proceeds of tea-meeting) has been raised. About £30/- additional are promised. As soon as the chapel now in course of erection has been opened for worship, the existing chapel will be converted into week-day and Sunday schoolrooms.

SUNDAY-SCHOOL WORK, OLD AND NEW.—On Wednesday evening last, the Rev. J. H. Vincent, D.D., of New York, gave an interesting lecture on the above subject before a very large audience of Sunday-school teachers, in the Lecture Hall, Old Bailey. T. Brain, Esq., presided, and the Rev. G. W. Murphy opened the proceedings with prayer. Dr. Vincent was received with loud cheers, and for an hour and a quarter maintained the unflagging attention of his audience. He urged that in modern teaching six things were considered to be necessary—first, the separation of the scholar from all pernicious influences; second, the pupil must be led to look up to the teacher with reverence; thirdly, the teacher must have new truths, new ideas to impart, and be able to impart them; fourthly, the instructor must appeal to all the senses, but especially to the eye; fifthly, the scholar must be enthusiastic, and be taught to be in love with his theme by the force of gentleness; and sixthly, the teacher must exercise patience with his pupils. These leading ideas were enforced with fitting illustrations, and the lecturer endeavoured to show that these requirements of to-day were but a counterpart of those of over three thousand years ago, when God put the Israelites to school at the foot of Sinai, the analogy also held in the separation of the Saviour's disciples and the methods of teaching adopted by Jesus. He went on to show that the Tabernacle in the Wilderness and its symbols were a true model for the Sunday-school teachers of our day. The learned Doctor illustrated his various points very graphically, by allusions to Dr. Busby wearing his hat while showing King George round his school, lest the lads should be led to suppose there was any greater man than the doctor in the world, by his carrying his own lad home on his back on a dark slippery night, and when at the darkest and slipperiest point, asking the boy if he was afraid, the child said "No," because his father had hold of him; and the lecturer took the opportunity of enforcing the idea that all would be well in the cloudiest, darkest, and most dangerous path if his son would cling to Jesus. A story of a wild lad invited home by his teacher, and its happy results, was very strikingly told, as was also the need of Divine light being thrown upon the Word of God by the simple incident of his lad trying to look at a beautiful stereoscopic slide with the lid down, and his surprise and delight when the lid was opened and the light made all clear. On the motion of Messrs. Grosier and Hartley, a very hearty vote of thanks was given to Dr. Vincent for his lecture.

Correspondence.

CATECHISMS USED IN DAY-SCHOOLS.

To the Editor of the Nonconformist.

DEAR SIR,—I am anxious, for a public purpose, to collect all the catechisms—Roman, Anglican, or otherwise—used in day-schools.

If any of your readers know of such, I should esteem it a great favour if they would let me have, through you, the title and the name of the publisher of the catechisms in question.

Yours truly,
RELIGIOUS EQUALITY.

August 17, 1872.

BISHOP FRASER'S LOGIC.

To the Editor of the Nonconformist.

SIR,—It is well known that there is in Lancashire a bishop who is liberal in mind and honest to his convictions in speech, notwithstanding his being a bishop. Dr. Fraser is of an ardent, impulsive temperament, and, animated by his broad sympathies rather than governed by the politic cautiousness that influences, for example, his right reverend brother of Winchester, he has several times expressed opinions which logically surrender the principle of an Establishment. The

latest of his reported utterances contains so noteworthy a concession of the fundamental position of the Liberal Society, that I am unwilling to let it pass without making a note of it. On Sunday, August 11th, Bishop Fraser was preaching in St. Paul's Church, Ramsbottom, and in the course of his sermon, as reported in the *Manchester Examiner and Times*, he said:—

Christ simply said that man had got two duties—a duty to God and a duty to the state of society in which he lived. "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." When He uttered that maxim He laid down the great principle which was at the basis of all society, and therefore ought to be at the basis of all politics—that religious and political questions had better not be mixed up together, but that society must rest upon a secure basis of obedience to the law if it was to exist at all.

It seems to me, Sir, that the natural interpretation of the italicised words involves a condemnation of the State Church. A State Church necessarily mixes up politics and religion, to the adulteration and materialisation of the latter. State Churches, it is the judgment of history, have ever found it impossible to throw off political governance, and to become self-controlling and independent, while retaining State patronage. The Establishment in England is built upon a political foundation. Politics enter into its essence. Political powers are supreme over it. They elect its chief officers, mainly from political considerations. They hold Convocation in subjection to Parliament. They suffer not the Church to possess a court of its own, deny to it the "power to decree rites and ceremonies, and authority in matters of faith," determine its doctrines, question its worship, even shape its prayers. Sir John Coleridge has said that its religious teaching is settled for it by Parliament. They grant it not the right of self-government, but enclose it in the meshes of Acts of Parliament, and make its temporalities, doctrine, worship, a department of politics. They allow it not power to amend and reform itself. From first to last "religious and political questions are mixed up together" in the Establishment—it is the inherent vice of an Establishment that they are inevitably confounded—and Bishop Fraser but endorses the first principles of the Liberal Society when he says that their separation "ought to be at the basis of all politics."

I am, Sir, yours, &c.,

S. F. WILLIAMS.

Newchurch, near Manchester.

A SEIZURE FOR EASTER-DUES.

To the Editor of the Nonconformist.

DEAR SIR,—Will you kindly allow me space in your valuable paper for the following facts? Whilst residing for the month of July of this present year in the pleasantly situated village of Tutbury, in Staffordshire, I was surprised and indignant to hear of the arbitrary treatment of John Archer, of Fauld Cottage, Tutbury (who is a member of the Congregational Church of that place), by the Rev. J. H. Peach, the vicar, who, I presume, claims to be one of the successors of the apostles. The question of dispute between them was as follows:—For many years the vicar of Tutbury have been in the habit of claiming, at Easter-tide, small sums of money under the name of Easter-dues, or offerings. Some few years ago, however, this "offering" was represented to the commissioners as being a *rent charge*, and it is now collected both from Churchmen and Dissenters alike, under that name. Mr. Archer forwarded to the vicar a letter, asking whether the claim was the old Easter-offering, or a tithe, that was demanded, and offering to pay it if it was a tithe. Receiving no answer, he refused to pay it. In consequence of this refusal the bailiffs of the Burton County Court paid him a visit. But will it be believed when I state what is a fact, that for the small sum of 4s. 4d., which was alleged to be due to the vicar, they took a pony worth at least £1/-, and claimed a stack of hay of the value of 40/-? A friend, however, paid the small sum demanded of Mr. Archer, and thus further proceedings were stopped. Surely our thanks are due to men who, because they hold fast to and maintain the truth, are ready to suffer the spoiling of their goods. The villagers of Tutbury showed their disgust and indignation in the most fitting manner. They held a public meeting in favour of disestablishment, which was well attended, at the corner of their chief street.

That such scandals may soon altogether cease, and religious equality may speedily become the law of the land, is the prayer of

Your humble servant,

A NONCONFORMIST.

Messrs. Strahan and Co. will shortly publish a volume of poetry by Mr. Tennyson, containing the concluding portion of the Arthurian legend.

Miss Emily Faithfull goes to America this autumn for a long lecturing tour. Mr. George MacDonald follows, for a shorter period. Mr. Dixon goes to Japan, also for a literary purpose.

Dr. Darwin's new book, on "Expression in Animals," is ready for publication.

A new religious journal will appear soon. It is, the *Athenaeum* believes, to be edited by Mr. James Grant, formerly of the *Morning Advertiser*.

If one would but utilise in his own life the experience of others (also that of his own past life) what a success would such a life be. It is everyone's duty to approximate this as nearly as possible.

THE WESLEYANS AND EDUCATION.

In our last number we briefly noticed that a discussion was proceeding in the Wesleyan Conference on the education question. It was commenced on Tuesday, the 13th, when the Rev. W. ARTHUR said the motion of which he had given notice was—

That, considering the difficulties of the denominational system of education, the Conference judges it desirable that it should be gradually merged in a system of united unsectarian schools with the Bible under school boards.

When they began to argue on those points there were some who thought that the denominational principle alone must be admitted by the country, and that anything like a national system represented by school boards was out of the question. That point was now settled. Then came another question. Many contended that although school boards might be admitted for the towns, they could not be applied to the rural districts and provinces. Well, he believed that now that was settled in their own minds, and in the mind of the Connexion, they went for the extension of a national system with school boards everywhere. Again, twelve months ago, he believed, there existed a doubt and debate amongst them as to the 25th Clause. Some of them before the bill was passed contended against that clause through thick and thin. Others thought it very innocent. He believed that now there were next to none of them who were not prepared to go either for the repeal or the essential modification of that clause. Well, that was clearing a very great deal of ground, and bringing them much nearer to a mutual understanding than ever they were before. There were three distinct schools of opinion amongst them—denominationalists, secularists, and the united unsectarian Bible schools. The denominationalists were represented by a very large number. The secularists needed more definition—that word had got of late years a non-natural meaning; it was used by many as synonymous with infidel, and on that theory a secularist school would be a school out of which the name of God should be banished, out of which the moral law should be banished. In that sense there was no secularist present, not one; and any of them who were secularists there that day, were so only in the old sense—that of a school in which there was no specific religious instruction, but in which nevertheless there was what they would always call the secular part of the national system in Ireland, in which the ordinary school books might be taught, with the highest Christian morality, and the teacher might ever and non appeal to Christian principles. Two of the opposing systems were objected to on principle. He with all his soul objected to the denominational system; he objected on principle to the secular system, and so did all those who were denominationalists, but he did not think on principle any man among them objected to the united unsectarian Bible schools. He would say more for that system. He had the heart of all the secularists who were present; there was not one man there who was a secularist because he valued the Bible less than another man. His logic might have driven him—believing that there was no alternative between denominationalism and secularism—his logic might have driven him to that as the least evil of the two, but his heart was with him and with the Bible. On the other hand, he had the judgment of nearly all the denominationalists with him—they would hear almost every one of them say one of two things—either that the united unsectarian Bible school would have been the right system at the first, or that it would be the right thing when the time had come. It was only some considerations of convenience, alliances, and obstacles and difficulties that made it not the right thing at present. When men made either of those admissions they went a long way to say that the truth was on their (unsectarian) side. Then another thing that gave him great hope was that with all the diversity of opinion there was a tone of substantial unity. They were one in their intentions and their end. Their differences were only as to means, and expediencies, and alliances, and compromises, and all the practical difficulties that must gather round a great movement. Well, he believed that the great desire of the Connexion had been to find a ground on which they could all agree. (Hear, hear.) In that resolution he sought it as earnestly as he could, and he hoped that they would see that they were coming tolerably near to it. What did it propose? Not to censure the past. It spoke of the difficulties of the denominational system. It did not say that those who adopted it at the time did not do the best they could for the time. What did it propose? Not to suppress their schools now existing, and make their supporters give them up whether they would or not. No. He said, Let the schools stand every one by its own merit and according to the conscience of its supporters, and wherever they believed it to be to the interest of the work of God to keep it up, let them keep it up. His resolution did not interfere with that. Did it suppress their training colleges, and hamper and limit their educational department? He voted last year on behalf of the Battersea College, and others who thought with him voted for it. He believed

that they ought to have far more men under training—at the least a thousand Methodist lads—and so far from limiting it, most gladly would he see that department extended. Did that resolution ignore their laymen? He believed that some thought it would be better for them not to express their own opinions without the concurrence of the laity. He went thoroughly with that, that it would be wrong for them to propose any action without consulting the laity—(Hear, hear)—but they had had the laity three years ago together, chosen on a principle as favourable to denominationalism as they were ever likely to get again. They only asked the Conference to give an expression of opinion, and he believed very solemnly that if that expression of opinion were not taken at that Conference the disquiet which had been arising would take some much more inconvenient form. That resolution asked them to declare a policy. It asked them further to take the Educational Act as the legislature had presented it, to look at it, to see the conflicting sides in it, and to elect for themselves and for the future with which of those conflicting sides they would cast in their lot. That Act presented to the nation (1) the denominational system, and (2) as the supplement of that system a national system. The denominational system dividing the country; the school board system aiming at uniting it. Which would they go for? They were to go for the national, and against the denominational. (Cheers.) That was what it committed them to. And then there was the corollary of that, which committed them further; that if they went for a united system of national Bible schools all over England, they must go for a system that would supplement that by Methodist catechising agency; by Methodist Sunday-school agency, and for all manner of Church agency proper. And their educational department would have one of the grandest works before it that ever department had if they embraced the national idea, and so, instead of selling Church agencies to the State to do secular work, they would bring all their Church agency to bear upon Church work, and bend all the power of Methodism to promote family religion, to revive the children's meeting, to organise Samuel Jackson's catechumen classes all through the land, to go with their catechumen classes where they could not go with their denominational school, because that meant money, and very often where they had their poorest people and most needed a school they could not give them it for want of money. (Hear, hear.) He said then they must go for the common school as against the sectarian school; they must go for the Bible school as against the secular school. Let the Methodist banner be not the Pope's banner. (Loud cheers.) He saw a large and noble band of men of the Church of England marching under the banner of denominationalism, and the Pope blessed the banner, and his best men held it up. That was not the flag for him to serve under. On the other hand, he saw a vast body of Dissenters marching under the banner of secularism, and the infidels said, "Well done." That was not the flag in which he could fold himself up and comfortably lie down in and die on the field of battle. But whether he died before it was raised or not, he believed the Methodist Conference would set up the Methodist banner, which should be a Bible school for united England, and dying under that banner his closing eye would see alighting upon it from above the blessing of God, and from below the blessing of the poor. (Loud applause.) That was what he wanted, that they should go for a system of united Bible schools for all England. He went against the denominational system (1) because it was anti-Bible, it endowed the Romish school, which put the Bible down. (Hear, hear.) (2) It endowed and empowered the High-Church school, that did everything it possibly could to smother up the Bible under ecclesiastical vestments and millinery. (3) It endowed the infidel school, in which the religion "there is no God" might be taught, and as the consequence of all that it converted by the thousand the best men in the land to a system of non-Bible schools. They said rather than that let them proclaim aloft the principle that schooling was only schooling, and not education; that the schoolmaster never was the man recognised by the Church or the family to do the Church's work or the Father's work, and that there was mischief in the principle, and therefore of the two they would take the secular school rather than the denominational system. Why was there a danger of losing the Bible out of the school? Did that danger come from the dislike of the people to the Bible? No; but because the people found that men pleaded for the Bible and meant the sectarian system; they argued for the Bible in the school, and then went on heaping endowments upon Popery and all the other sects. He then objected because it was anti-Bible, and if it went on it would work the Bible out of the schools of England. It had made Methodist preachers go for that; it had made multitudes of pious and devoted Dissenters go for that; it had made ninety men in the House of Commons, in the teeth of the strongest Government, go for that; it would bring it about if they did not take care. It was a system of concurrent endowment. (No, no.) He was told that it was not, and he was told that it was not with reasons assigned. It was not concurrent endowment because the Government had given up denominational inspection, and took no account of religious results, and looked only to secular results. That only showed that their friends had never defined in their own minds what concurrent endowment was. It implied that concurrent endowment was a system for which the Government paid on condition that they taught certain doctrines and that they knew it. Where did concurrent endowment ever exist on that principle? In Australia? In Ulster? No. It never had so existed. They had concurrent endowment in France; only the French had this superiority, that while they endowed the systems all round about they said it was so, English denominationalists endowed all round and said it was not so. Did the French Government ask the Jews and Lutherans about their doctrines? No; but he would tell them what it brought the Government and people to. The other day the Protestants asked the French Government, Suppose the Protestant Church were divided, and a new Church were formed that would profess no faith at all, would the Government object to endow it? The answer was, No. The Government did not look to religious principles, it would endow the Church. And, he said, when Popery was about to be endowed in English schools, it was time that Government did look at what was taught. So far from that being a relief, it was rather an aggravation. But the most comical thing of all was that some said the system that gave so much money to the denominations was not concurrent endowment, and that the model schools in Ireland were a case of it. Mr. M'Cutcheon, of Galway, sent him a quotation from a newspaper, which said, "The model schools of Ireland provide for the instruction of all the children of the various sects in the respective dogmas and catechisms at the cost of the State. They furnish the one complete, comprehensive illustration of concurrent endowment to be found in the three kingdoms." He would like to ask some young brethren who did not know much about the Irish system, after reading that, how much money was given in that endowment of the model schools? How much? They had never heard in their lives of a cardinal or a Catholic archbishop cursing Maynooth while it was endowed, or cursing any other endowment that brought money, but they had heard them cursing away at these model schools hard and fast. Why? The Brahmin said there were two substances that a Brahmin might always touch, for they never defiled—they were gold and silver. (Laughter.) Now in that "one complete and comprehensive illustration of concurrent endowment," how much gold and silver did the different sects touch? None at all. (A voice: "They do, the masters do.") It was said they did, the masters did; the masters received their hire for teaching. The masters were no more told by the State to teach religion than he was. The fact remained there was no money passed, and that just showed the condition to which the system of concurrent endowment reduced the human mind, that where concurrent endowment passed to the denominations in large sums, that was not concurrent endowment, and where no money passed at all it was a comprehensive and complete concurrent endowment! He was prepared to say that their present system was one of concurrent endowment if ever it (concurrent endowment) existed in the world. Another reason for his view was that it ignored the parental claim—(Hear, hear)—and sold the right of the poor parent to control the religious education of the child to his richer neighbour. He had put that point as strongly as he could at Burslem. How did the denominational system work? Did it found a school for Methodists where there was a large number of poor Methodist people who needed a national school? No! At such places as Highbury and Acton, where there was a small handful of Methodists, scarcely any of whom needed a national school, they could get one because there were rich people there. But in other places where one was needed but where they had no rich friends to buy the privilege for them, they could not have it; their children were sold into the hands of those who taught them that the Church of their fathers was not the Church of God. He held in his hand a paper containing some valuable statistics of Sunday-schools. It showed that there were nearly one and a quarter million of children in the Sunday-schools. Of that number how many were in day-schools that their parents would approve of? Except in their own branch of the Methodist family, next to none. The denominational system was a system for giving power according to money. Take the Unitarians, for example. Where was their place among the working classes? But their money had bought them a power over the religious question in the country. Take the Primitive Methodists. They had upwards of 200,000 Sunday scholars, but they had not any rich men to pay for day-schools, and their children were being sold wholesale to other people. Another point was that it was a direct endowment and stimulant of Popery—(Hear, hear)—evaded, he acknowledged, by an adroit argument about not attending to religious teaching, but a real endowment of it notwithstanding. Again: it split up citizens into sections and parties that in time would threaten to become factions. (Hear, hear.) They were in the higher line of education doing away with the barriers that shut off citizen from citizen, and that made the social circles exclusive; and at the same time they were setting those barriers up in the lower circles of society, and enabling the priests to rear up in every great town a great number of people who should be cut off from the great body of citizens, and who would be ready, when occasion offered, to be a thorn in their sides, and a trouble to the nation. (Hear, hear.) And he said that when so-called statesmen became the champions of sectarianism it was time for so-called sectaries

to make an effort after statesmanship, and they ought to go for the union of their people round the national standard of the Word of God. Another objection was, it confined voluntary agency in education to those who could pay, and therefore to the clergymen of the Church of England. Look at the amount of voluntary agency in their Sunday schools! If that was developed by a system of open-handed fair play, what an array of Methodist teachers would there be in the land to-day! But Government aid was so distributed as to shut out all except those who came in under the wing of richer neighbours who had been enabled to establish denominational schools. Then it shut up their future in agricultural districts. (Hear, hear.) In the agricultural districts where the clergy were the least Protestant and the least Evangelical, where they were the most hostile to Methodism and to Protestantism, there, as a rule, they were for the future to be helpless. (Hear, hear.) They must remember that Mr. Forster, speaking to the delight of his predecessor in office—Lord Robert Montagu, who at the beginning of this discussion had been quoted as one of the leading Churchmen they ought to follow, but had gone over to Rome—said that as to the rural districts his view was that as far as possible the education of the country was best in the hands of the clergy, or some terms amounting to that. He honoured Mr. Forster for stating his own convictions and feelings as to what was best, but was it their view? It simply laid down this alternative—had they more confidence in the laity or the clergy? He would say in the laity. He could trust the Protestantism of the country to the voice of the country much better than he could to the clergy. He objected to it because it was a system of unfair taxation—first, it taxed all equally; secondly, it endowed people who had the rich amongst them. They had not so many rich. When the building grants were being made the Marquis of Bute came forward with his 10,000/- to support Archbishop Manning's schools. They had no Marquis of Bute, but they had working men and women, whose children, and not those of the marquis, and he did not want to see their people sold to the rich. He went against denominationalism on all these grounds. He went for the united Bible schools because he went for the union of Protestants, and the policy of Rome was to split up Protestants throughout the world. He wanted to unite them. He went for the Bible, which was not the Shiloh of any sect, but was the common Shiloh of all who loved the Lord Jesus Christ in sincerity. He went for it because it would end that which he took to be one of the greatest hindrances to the entrance of the Gospel into the minds of worldly men—namely, the wrangling of sects for the money of the State. He went for it because it would be for them a clear policy—they would know what they were doing; that they were going straight ahead for a united system of unsectarian schools. In that chapel with John Wesley let them set up their banner, and do as he would have done—march ahead, with a mind of their own. It might be said they were too feeble to influence the Government; the policy was chosen, the course taken, it could not be altered. When the Government had fixed a policy for Ireland (and a noble and national policy it was, worthy of the man, and worthy now of his memory—the late Lord Derby), the Irish Presbyterians, a comparatively small body, met the Government again and again, until they almost compelled it to reverse its policy. If, then, the influence of a small body on a great Government could succeed in rolling a generous policy back, what would be the influence of a large body like their own moving for not a narrower but a larger policy? But if they went in that way many a staunch man among the Dissenters and the Churchmen would be with them; many a loving heart among the poor would be with them, and they would have a blessing upon them. At the railway-station that morning he saw Mr. Spurgeon, and he (the speaker) said to him: "Pray for me, I am going to try to make a speech on behalf of united Bible schools." "I hope you will succeed," he exclaimed, as the train moved off. He felt more courage from the word of that one good man than he would from the cheers of fifty members of Parliament who would give up the Bible. They held that hour as trustees for the unborn; he hoped they would use it not as he advised unless persuaded that they would thus be doing the best for them; but if so persuaded they must let no little considerations, denominational or pecuniary, keep them for a moment from speaking their mind. He besought every one present to lift up his right hand as if under the eyes yet unopened of millions and tens of millions who were coming out of the deep future, and to record their vote, yea or nay, as they would have it to be read by them. (Loud and prolonged applause.)

The Rev. Dr. WADDY, in seconding the resolution, said he was against the denominational system as it existed in this country, and as some gentlemen hoped that it would exist to a much larger extent than it did even now in Ireland. He saw very plainly that the design was to get the education, and especially the religious education, of the common people of this country into the hands of the clergy, and that, as far as their rural districts were concerned, there was very great reason to believe that that attempt would be successful. He was directly opposed to that, and he hoped that they would be able so to indoctrinate the masses of their people, and to furnish them with good Bible instruction, that they might save them from the absorbing and dangerous power to

which he had just referred. He did not believe that if the denominational system was to be adopted and favoured in this country, they could keep away the denominational system from such sanction in Ireland as the Irish priests and legislators were, many of them, at this moment earnestly seeking to obtain. The sentiment which was urged in Mr. Arthur's resolution was one which he had argued with all the power he possessed in the school board of which he was a member. That school board was very heterogeneous in its character, but it had nevertheless carried this: "That the Bible should be read in every board school, with such instructions as the capacities of the children might fit them to receive." He went for that now. He believed that they would find their safety in that. It was a definite rule, and it was intelligible. (Hear, hear.)

The Rev. W. SHAW said he objected to Mr. Arthur's proposal: (1) Because the adoption of it would put them out of harmony with the vast majority of the nation. On this point the Birmingham League and the Manchester Conference of Nonconformists sadly misinterpreted the national feeling; and the consequence was that they soon discovered, when the subject was brought fairly to issue, that the great bulk of the nation was opposed to the theory which they put forth. It was rather gratifying to find from Mr. Arthur's speech that he had thrown over the Birmingham League. He had equally thrown overboard the resolutions of the Nonconformist meeting in Manchester. He had adopted principles wholly different to the principle which had been adopted both by the League itself and by the Manchester Nonconformist meeting. They agreed to exclude the Bible: not so Mr. Arthur. He was glad to see that in not one of the resolutions which had been proposed to the Conference was there a proposition that there should be no Bible in the school. That could not have happened in the Methodist Conference. The nation had decided that the denominational schools should continue to exist, but that there should be set up beside them over the whole nation board schools. It had been argued as if they objected to that. But when had they objected? When had they said a word against that principle? He thought they might very well exist together. He thought it would be a great advantage to both that they should exist together, upon the principle of free trade in education as well as other things. The competition would be most healthy. (2) He objected to the resolution because it would involve them in great inconsistency. (Hear.) Hannah More had made one of her characters say, "We do not expect perfection, but we certainly look for consistency." If that was true of individuals it ought to be especially true of great religious bodies. Now, what was the state of the case? They were at present receiving 60,000/- a-year in aid of their schools in this country; were they now to pass an opinion in opposition to the very system that gave them money? That would indeed be to resemble the man who took something of his friend and then went away and complained of his indiscriminate charity! He would remind them that they had schools in the West Indies, and in Africa and in India, and that they received Government money in aid of those schools, and that in those schools they taught religion. How could they set themselves against a system by which they were every day profiting? Even the Congregationalists themselves on their foreign stations were receiving grants in aid of their schools. (3) The resolution was a theoretical one, and it would stultify all their past declarations. It was in the very teeth of everything they had said before. (4) In the last place, it would be a serious infringement on the rights and privileges of their people. (Hear, hear.) Where was the proof that their people were wanting any disturbance of the existing arrangements? The subject came before the Preparatory Committee just before the Conference assembled, and what was the result? In that large assembly there were just six hands held up in favour of Mr. Holland's motion! And that in an assembly that was composed in a large part of the laity. Would they not have a right to insist that it should be considered in such a way and form as that the laity should have the opportunity of declaring their views upon the subject? (Hear, hear.) That resolution would lead to the destruction of their schools in various places. He denied their right to act in this matter without consulting the laity. Who established those schools? The Conference? No. They were established by the voluntary determination and effort of the people. (Hear.) As they did not create them, they had no right to attempt to destroy them until the people who erected them and had sustained them should be consulted upon the subject. He begged to move the following amendment:—

That considering that the question of primary education—after having been widely discussed throughout the country, and particularly by large mixed committees appointed by the Conference for the purpose, which met in the years 1868, 1869, and 1870—has been dealt with by the Education Act of 1870, and that that Act is only in course of being carried into effect;

Considering also that the Government have intimated their intention to propose some alterations in that Act during the next session, and it is desirable to know the nature of those alterations before any further opinion on the general question is expressed by the Conference;

Considering further that the subject is one in which the laity of Methodism have a deep and lasting interest, and as to which they are entitled to be consulted before any resolution be passed involving a departure from those principles in regard to national education which have long been recognised and acted upon in the Connexion; this Conference deems it inexpedient to reopen the question at present; at the same time, in view of the possibility of alterations in the existing

Act, the Conference confides it to the President to convene a meeting of the United Committees of Privileges and Education, and such other persons as he may deem suitable, should he be of opinion that such alterations are of sufficient importance to justify him in doing so.

It was now half-past three o'clock, and the discussion was adjourned.

The debate was resumed on Wednesday by the Rev. Dr. RIOG, who began his speech by referring to the Irish question. He stated that there were 6,707 schools in Ireland called "national," of which 4,764 were non-vested or confessedly denominational schools, while 1,943 schools were called vested, but were virtually denominational like the others, being used for all Church purposes under their respective denominational patrons, much the greater number of these being priests. He quoted the evidence of the Rev. James Tobias, an Irish Wesleyan minister, to prove that the Irish system was denominational. He sought to show that all the objections which are alleged against denominational schools in England apply also to the (so-called) national schools of Ireland, including the model schools. He adverted to the recent case of Father O'Keeffe, and said that the administration of the National Board in Ireland had concurred with political and other causes in helping the way to the present régime of Ultramontanism in that country. He argued incidentally that the denominational schools of England are as truly national as the schools of Ireland, and less predominantly denominational. He argued that denominational schools were a legitimate and very valuable element in a comprehensive national system. He pleaded against any exclusive system of schools, and that voluntary energies and individual varieties ought to have free play for action. He referred to the Rev. T. Binney's pamphlet against the extreme views of the Nonconformists. He protested solemnly against any attempt to settle this question apart from the laity of Methodism. He said that if Mr. Arthur's resolution were carried, his confidence in the principles of Methodism would for the first time be painfully shaken, and he knew that many of the most considerate laymen would have their allegiance shaken. He pleaded for Church rights in this matter; for the union of the Church and the school; and that the principles of the body, the ancient traditions of all Churches, the memory of John Knox and all Reformers, should not be violated by the action of the Conference. He urged that, if they were jealous of the power and influence of the Church of England, the way to increase the prestige and influence of that Church was to adopt Mr. Arthur's resolution, to leave the Church of England to take the position of defendant of the Christian faith in the country, and abandoning the ground which Methodism had held so long.

The Rev. A. M'AULAY said they need not refer to their past action, so as to be fettered by it. They might grow wiser on this question as their experience increased. It was not right that their children should be compelled to receive the teaching of what they thought error. Nothing would satisfy them but perfect religious equality. The Bible in the school would content him. It was God's truth. He did not want that explained by teachers, many of whom might be unconverted men. He would rather leave the truth to have its own influence. The Church was called to teach religion, but it was not called to give a secular education. He would not ask the State to give their children religious teaching; he did not believe in its competence to do so effectually. The education of the country would be greatly promoted if neither clergyman nor minister were allowed to meddle and muddle in the matter. He hoped the Methodists would take the position indicated in the resolution of Mr. Arthur, and not consent to be the tools of either the Episcopalians or the Dissenters. He had no faith in the conscience clause. Many clergymen would pay no more attention to that clause than to some other clauses in the Thirty-nine Articles to which they had subscribed. The committee of the Wesleyan Conference was so constituted that though it might do very well for administrative purposes, it did not fairly represent the mind of the connexion on legislative questions. The peace of the body could not be maintained if they were to be governed by minorities.

The Rev. B. GREGORY said the proposed resolution was designed to cover secularism under the back of the Bible. If children asked the meaning of what they read in the Scriptures they were not to be told. If they took the right to explain the Bible out of the teacher's hands they took from him a grand intellectual and educational appliance. He admitted the conscience clause was not sufficient, but he believed a Methodist circuit superintendent, with all his wits about him, was amply sufficient to cope with any clergy influence in the rural districts. They could not more effectually assist the Church of England in maintaining and increasing its educational power than by themselves retiring from the field as religious educators.

The Rev. S. COLEY said the religious denominations were justly accused of caring more for settling their several disputes than for providing well for the education of the country. The difficulty of the question arose entirely from the contest between the Nonconformists and the Establishment. The resolution for Bible-schools sounded well, but it was a mere idea. No party supported it—not the Church of England, not the Romanist, not the infidel. The growing power of infidelity was as much to be feared as the power of Rome. The proposal for Bible-schools would really play into the hands of the secularist.

The Rev. JOHN BOND said the amendment advocated a do-nothing policy. He referred to the

present and prospective state of the Church of England as to religious belief, and argued that its whole tendency was Rome-ward. He objected to the education of a large portion of the nation being left in their hands. It was impossible for poor, dependent men in country places to stand up for their rights under the conscience clause. If their Wesleyan day-schools were merged into a national system, they would save a large sum of money, which might be better used in doing their own proper work.

The Rev. W. M'MULLAN (one of the Irish representatives) replied to some of Dr. Rigg's remarks on the Irish educational question, and said that as Protestants they would be content with the simple reading of the Bible, but the Romanists would not. It was true there was the denominational element in some of their schools, but they were anxious to get rid of it. Besides, if their system was so denominational as Dr. Rigg made out, how was it that the Papists were opposed to these schools?

The Rev. E. E. JENKINS said he was pledged to no policy whatever; but, speaking as an independent member of the Conference, he confessed he could not understand Mr. Arthur's resolution. For his part, he would rather have the Bible explained to a child of his in a Ritualist or Broad Church school than have it simply read in a cold and lifeless manner in a school where no explanations were given. He would rather be a Papist than an Atheist or a Unitarian.

The Rev. J. BEDFORD said it was the very essence of injustice for the Conference first to pronounce its opinion and then consult the lay committees. If they took the course proposed, they would precipitate a crisis, which wise men wished to avoid. He objected to Mr. Arthur's motion,—first on the ground of its ambiguity; secondly, because of the impracticability of the scheme which it proposed. Its purpose was to interfere not only with their own schools but with those of the Churches of England and of Rome, and all other denominational schools. Was it at all possible for them to affect the destiny of those schools? They had sadly overrated their influence if they thought they could. He was of opinion that the clergy would honourably abide by the provisions of the conscience clause, but they would never give up their schools. The Roman Catholics had a conscience, and it would not allow them to accept schools in which the Bible was read. The Jews would only accept half the Bible. The school board, if introduced into rural districts, would split the farmers, who were many of them tenants at will, into factions, and the result would be increased power in the hands of the clergymen and squires. He argued that Sunday-school agency and voluntary religious instruction of other kinds would be utterly insufficient to supplement the secular system.

The Rev. H. W. HOLLAND pointed out the impossibility of poor men in rural districts obtaining equal religious rights by the conscience clause. The necessity for such a clause showed that nothing but the force of law could restrain the proselytising tendencies of the Established Church clergy. It was asserted that the Methodist schools would soon be extinguished if the resolution passed, but how could it then be said that the Methodist people were attached to the system? The Conference was supreme over the committees, and by expressing its opinion would not at all bind the trustees of their schools to any particular action. It was forgetting the great principles of the Bible Society to assert that the Word of God could not be beneficial without the explanations of the schoolmaster. The Church of England had everywhere objected to school board schools, and both that Church and the Romanist would be glad to see their hands tied by the receipt of denominational grants. They had power in this question, and would not lose it by taking a different side from that previously taken. The great hindrance of Methodism in the rural districts was the Church of England, and he hoped they would stand by their people in those districts. The High Church party was the highway to Rome, and he would not consent to put the education of their children into such hands. The denominational system was of all others the most favourable to Ultramontane claims.

Dr. OSBOURN said that the last speaker had introduced a new element into the debate, and in a way that trench'd upon a decision come to in that chapel in 1834. It was necessary, if they were to hold together, that they must abstain from joining organisations outside their own body. He hoped their views on public questions were not so intense as to render it impossible for them to hold them in abeyance for the peace and unity of Methodism. If Mr. Arthur's resolution passed, they were asked to give up their schools, and that would grieve their school-teachers and their friends of their schools. The schools would not gradually, but rapidly be transferred. People would say, why not transfer them at once, and so save some four or five years' subscriptions? He was certain that they could not do better than keep to their old position, as it was determined upon forty years ago. The nation would not accept the purely secular system, and he did not think they would accept the purely denominational system. Nor would the nation accept the mere reading of the Bible. They might give up their schools, but the Church of England would not give up hers. Nor would the Romanists give up theirs. Whatever persecution they might have with an Established Church they would have far more persecutions from unestablished churches. He thought it would be better not to come to any decision.

The Rev. W. ARTHUR replied upon the whole debate. He called attention to the fact that none of his opponents had ventured to propose any resolution in favour of the denominational system. Their choice did not lie between denominationalism and infidelity. It was either between the Bible and Popery. Popery had made more infidelity than any other system had done, and the Roman Catholic Church had shut up more Bibles than infidelity had ever done. Mr. Arthur concluded by saying that he should not withdraw his resolution, but should offer no technical objection to another amendment.

A long conversation then ensued as to moving the previous question. At length Mr. SHAW withdrew his amendment, and an amendment to the following effect was then put and carried:—

That the whole question should be considered by a committee to be convened before the meeting of Parliament, to consist of the Committees of Privileges and Education, one layman and one minister from each district to be elected at the September district meetings, and such other friends as the president may see fit to invite, and that this committee should have power to act in the matter.

A conversation ensued as to the way in which this resolution should be carried out. It was decided that the whole subject of education should not be discussed when the election of the representatives in the district meetings was held, but that it would be sufficient to have some general conversation on the subject. It was also decided that the district meetings should elect any layman who is a member of the society, whether he is a member of the district meeting or not. The vote is to be by ballot. Some were of opinion that only ministers should vote for the ministerial representative, and laymen for the lay representative. But it was contended on the other side that voting by orders worked ill in the Irish disestablished Church, and, in view of changes which might soon be initiated in Methodism, it would be unwise to commence in this case the practice of voting by orders. It was carried by a very large majority that the ministers and laymen should vote together. Great importance is attached to these elections. It was said by the Rev. J. R. HARGREAVES that, unless the gentlemen elected were really representative, the Education Committee might as well choose the gentlemen themselves. The object aimed at in summoning the committee before the assembling of Parliament is that the principles upon which the Wesleyans intend to proceed in future may be decided upon before the Government amendments in the Elementary Education Act are made known, in order that the committee may not be entangled in amendments to which the Government have publicly pledged themselves.

At a subsequent meeting of the Conference, on the motion of Dr. Rigg, the following resolution was carried unanimously:—

That in the view of the demands lately put forth in regard to national education by the Roman Catholic bishops of Ireland, this Conference resolves to use every legitimate means in its power to oppose those demands as contrary, not only to every interest of Protestant Christianity, but to the principles of civil and religious liberty.

Towards the close of the Conference the list of the ministerial members of the Education Committee was read, and it was found that the name of the Rev. H. W. Holland had been withdrawn by the department. The subject was discussed, and by the vote of a large majority of the Conference Mr. Holland was continued a member of the committee, notwithstanding the opposition of Dr. Rigg.

THE EDUCATION ACT.

The Education Department has informed the Liverpool School Board that it considers that school accommodation for 21,146 children remains to be provided by the board.

The *Manchester Examiner* says the Manchester School Board, being dissatisfied with the results of their labours, have resolved to appoint two extra officers to make a house-to-house visitation, for the purpose of securing an increased attendance at school.

THE LONDON SCHOOL BOARD AND THE CLERGY.—Several meetings of the clergy of Shoreditch, Bethnal-green, and the adjacent parishes have lately been held for the purpose of resisting the action of the London School Board in the East of London. They complain that the board calculations are not based on facts, and that great unnecessary expense is caused to the ratepayers by building board schools close to existing schools which are in full operation. A committee has been formed, consisting of the rectors and vicars of East-end parishes, with a view of carrying out the objects of the meetings.

CORPORAL PUNISHMENT IN BOARD SCHOOLS.—Some weeks ago Mrs. Crawshay, a member of the Merthyr School Board, attempted to introduce into the local school a rule prescribing the abolition of corporal punishment. She was defeated at the time; but at the last meeting of that body she again brought the subject forward, and succeeded in persuading her colleagues to add to the advertisement for a schoolmaster a clause to the effect that preference would be given to an applicant willing to try the experiment of doing without corporal punishment.

LORD DERBY ON THE EDUCATION QUESTION.—The Earl of Derby, on Wednesday, laid the foundation-stone of a new infant school at Huyton Quarry, near Liverpool. After alluding briefly to the importance of popular education, he said it was with a painful and uncomfortable feeling that we heard even now of children in out-of-the-way districts

who did not know Great Britain was an island, and who had never heard of Queen Victoria. Everybody was agreed that those cases must be impossible in the future. The only dispute or controversy was as to the best means of attaining that result. He would not, however, enter into that controversy.

They were all aware that the present educational arrangements were of a tentative and experimental character, and he thought they must all feel that whether those arrangements should remain in force as they were, or should give place to others of a different kind, was a question to be decided not so much by the political action of any set of men in Parliament or out of it as by the temper and spirit in which those arrangements were worked by the individuals in each locality who had the direction and control of them. In the large towns the matter was comparatively simple. There was not what was called the religious difficulty, because practically every religious denomination was numerous enough to establish schools and to employ teachers of its own, and no inconvenience, therefore, arose beyond that of some little waste of teaching power; but in the rural districts the case was different. There the great majority of parents were of the one way of thinking, and as a consequence there was a small minority who were not in general powerful or wealthy enough to establish schools or employ teachers upon their own behalf, but who were compelled to make use of those schools existing in the neighbourhood. Under these circumstances it was natural and perhaps inevitable, that those who had to send their children to the school or denomination which was not their own, might at first feel some little jealousy or distrust of what was done. The inference which he drew, therefore, was that in such cases those representing the great majority were bound scrupulously and honourably to respect the rights of those who belong to the minority. If this principle were adhered to, and the denominational system were worked in a spirit of moderation, and fairness, and justice, and if, in addition, they exerted themselves, each in his own place, to fill up those lamentable gaps in educational arrangements which still existed, he saw no reason why the present system should not continue in force for a very long time indeed. For his own part he hoped it would do so. He believed it to be the best system, because it gave a greater stimulus to individual action, greater respect for individual rights and feeling, than could be done by any other system more directly and immediately connected with the State.

UNIVERSITY OF LONDON.

FIRST B.A., FIRST B.Sc., AND PRELIMINARY SCIENTIFIC (M.B.) EXAMINATIONS, 1872. EXAMINATIONS FOR HONOURS. (FIRST B.A. ONLY.)

ENGLISH.

First Class.—Charles Ebenezer Moyse (Exhibition), University College; John Mason Lightwood, Trinity Hall, Cambridge; James William Rogers, University College.

Second Class.—Nathaniel Micklem, University College; Thomas Erat Harrison, University College; Ernest Edward Waters, Owen's College, equal; William Arthur Foxwell, Wesleyan College, Taunton; Joseph William Thompson, University College; John William Richards, New College; Walter Cartwright Massey, Owens College.

Third Class.—Edward Herbert Keed, University College; Henry Scott Ryan Goodeve Chuckerbutty, University College; Thomas Stote Sully, University College; Francis Chamberlain Turner, University College, and John Allen Slater, Wesleyan College, Taunton, equal.

LATIN.

First Class.—Thomas Field, King's School, Canterbury.

Second Class.—Theodore Smith, Owens College; and Walter Hughes, Owens College, and Edward Herbert Keed, University College, equal.

Third Class.—Charles Sydney Beauchler, Beaumont College; John Allen Slater, Wesleyan College, Taunton; Charles Ebenezer Moyse, University College.

FRENCH.

First Class.—John William Richards (prize), New College; Joseph William Thompson, University College; Edward Herbert Keed, University College.

Second Class.—Charles Ernest Wedmore, University College.

(FIRST B.A. AND FIRST B.Sc. CONJOINTLY.) MATHEMATICS AND MECHANICAL PHILOSOPHY.

First Class.—John Mason Lightwood, First B.A. (Exhibition), Trinity Hall, Cambridge; *Richard Henry Jude First B.Sc., Christ's College, Cambridge.

Second Class.—John Frederic Main, First B.Sc., private study; Theodore Smith, Owens College.

(FIRST B.Sc. AND PRELIMINARY M.B. CONJOINTLY.) CHEMISTRY.

First Class.—Robert Edmond Carrington, Prel. Sci. (Exhibition), Guy's Hospital; Benjamin Arthur Whitelegge, Prel. Sci., University College.

Second Class.—Harry Beecham Briggs, Prel. Sci., King's College; Howard Douglas Stewart, Prel. Sci., King's College; Richard Henry Jude, First B.Sc. and Prel. Sci., Christ's College, Cambridge; and Francis Goodchild, Prel. Sci., Epsom and University Colleges, equal; Arthur Samson Napier, First B.Sc., Owens College; William Barton Worthington, First B.Sc. and Prel. Sci., Owens College.

ZOOLOGY.

First Class.—Robert Edmond Carrington, Prel. Sci. (Exhibition), Guy's Hospital.

* Obtained the number of marks qualifying for the Exhibition.

Second Class.—Frederick Harvey Barling, First B.Sc., Owens College.

Third Class.—George Michael James Giles, Prel. Sci., St. Mary's Hospital; Nestor Isidore Charles Tirard, Prel. Sci., King's College; Arthur Walton Fuller, First B.Sc., Owens College; Henry Wade Deacon, First B.Sc., King's College; Judson Sykes Bury, First B.Sc. and Prel. Sci., Owens College.

EXPERIMENTAL PHYSICS.

Second Class.—James Heber Taylor (M.A. Oxf. and Cam.), First B.Sc., Trinity College, Cambridge.

BOTANY.

First Class.—John Charles Saunders, First B.Sc. (Exhibition), Downing College, Cambridge.

Second Class.—Richard Hington Fox, Prel. Sci., London Hospital; Robert Edmond Carrington, Prel. Sci., Guy's Hospital.

Third Class.—Cornelius Bulbeck, First B.Sc., private study.

BRITISH ASSOCIATION AT BRIGHTON.

The annual session of the British Association commenced on Wednesday last at Brighton. After the business meeting in the daytime, the inaugural meeting was held in the evening in the dome of the Pavilion, which was greatly crowded. The Emperor Napoleon and Mr. Stanley were present, and the ex-President, Sir William Thomson, introduced the new President, Dr. Carpenter, F.R.S.

The PRESIDENT, after referring to the eminent men of science he had met in connection with the association, said—

There is one of these great men, whose departure from among us since last we met claims a special notice, and whose life—full as it was of years and honours—we should have all desired to see prolonged for a few months, could its feebleness have been unattended with suffering. For we should all then have sympathised with Murchison in the delight with which he would have received the intelligence of the safety of the friend in whose scientific labours and personal welfare he felt to the last the keenest interest. That this intelligence, which our own expedition for the relief of Livingstone would have obtained (we will hope) a few months later, should have been brought to us through the generosity of one and the enterprising ability—may I not use our peculiarly English word, the “pinch”—of another of our American brethren, cannot but be a matter of national regret to us. But let us bury that regret in the common joy which both nations feel in the result; and while we give a cordial welcome to Mr. Stanley, let us glory in the prospect now opening, that England and America will co-operate in that noble object which—far more than the discovery of the sources of the Nile—our great traveller has set before himself as his true mission—the extinction of the slave-trade.

The speaker then, after a reference to the inquiry into the physical and biological conditions of the deep sea, on which with his colleagues, Professor Wyville Thompson and Mr. J. Gwyn Jeffreys, he had been engaged for the three preceding years, spoke of the eclipse expedition to India organised at the charge of the home Government, and placed under the direction of Mr. Lockyer. The Indian Government, he said, contributed its quota to the work; and a most valuable body of results was obtained, of which, with those of the previous year, a report was now being prepared under the direction of the council of the Astronomical Society. Previous inaugural discourses had generally taken up some aspect of nature in her relation to man. The President was not aware that any one of them had turned to the other side of the inquiry—that which concerned man as the interpreter of nature. He thought it, therefore, not inappropriate to consider the mental processes by which are formed those fundamental conceptions of matter and force, of cause and effect, of law and order, which furnish the bases of all scientific reasoning and constitute the *philosophia prima* of Bacon. They were primarily concerned with the intellectual representation of nature, the two other principal characters in which man acted as her interpreter being those of the artist and the poet. All artists looked at nature with different mental eyes, and to each nature was what they individually saw in her. It was the object of the poet to represent what he felt in nature, and to him nature was what he individually found in her.

There is a class of cases in which certainty is generally claimed for conclusions that seem to flow immediately from observed facts, though really evolved by intellectual processes; the apparent simplicity and directness of these processes either causing them to be entirely overlooked, or veiling the assumptions on which they are based. Thus Mr. Lockyer speaks as confidently of the sun's chromosphere of incandescent hydrogen, and of the local outbursts which cause it to send forth projections ten of thousands of miles high, as if he had been able to capture a flask of this gas, and had generated water by causing it to unite with oxygen. Yet this confidence is entirely based on the assumption that a certain line which is seen in the spectrum of a hydrogen flame, means hydrogen also when seen in the spectrum of the sun's chromosphere; and, high as is the probability of that assumption, it cannot be regarded as a demonstrated certainty, since it is by no means inconceivable that the same line might be produced by some other substance at present unknown. And so when Dr. Huggins deduces from the different relative positions of certain lines in the spectra of different stars, that these stars are moving from or towards us in space, his admirable train of reasoning is based on the assumption that these lines have the same meaning—that is, that they represent the same elements—in every luminary. But when Frankland and Lockyer, seeing in the spectrum of the yellow solar prominences a certain bright line not identifiable with that of any known terrestrial flame, attribute this to a

hypothetical new substance which they propose to call helium, it is observed that their assumption rests on a far less secure foundation, until it shall have received that verification which, in the case of Mr. Crooke's researches on thallium, was afforded by the actual discovery of the new metal, whose presence had been indicated to him by a line in the spectrum not attributable to any substance then known. And I think it can be shown that the trustworthiness of this common-sense decision arises from its dependence, not on any one set of experiences, but upon our unconscious co-ordination of the whole aggregate of our experiences—not on the conclusiveness of any one train of reasoning, but on the convergence of all our lines of thought towards this one centre.

The President then went on to explain the distinctive features of the two schools of thought which attribute our primary beliefs respectively to intuition and experience, and to point out how they might be harmonised by the theory of inheritance, an opinion in which he said Mr. Mill, to a great extent, concurred. Having dealt with some detail with our notions of matter and space as sense-perceptions, the President passed to the consideration of the general conceptions to which experience gives rise—the laws of nature. Dr. Carpenter summed up his argument in the following terms:—

Now since it is universally admitted that our notion of the external world would be not only incomplete, but erroneous, if our visual perceptions were not supplemented by our tactile, so, as it seems to me, our interpretation of the phenomena of the universe must be very inadequate, if we do not mentally co-ordinate the idea of force with that of motion, and recognise it as the “efficient cause” of those phenomena—the “material conditions” constituting (to use the old scholastic term) only “their formal cause.” And I lay the greater stress on this point, because the mechanical philosophy of the present day tends more and more to express itself in terms of motion rather than in terms of force; to become kinetics instead of dynamics. Thus, from whatever side we look at this question—whether the common-sense of mankind, the logical analysis of the relation between cause and effect, or the study of the working of our own intellects in the interpretation of nature—we seem led to the same conclusion: that the notion of force is one of those elementary forms of thought with which we can no more dispense than we can with the notion of space or of succession. And I shall now, in the last place, endeavour to show you that it is the substitution of the dynamical for the mere phenomenal idea, which gives their highest value to our conceptions of that order of nature which is worshipped itself as a God by the class of interpreters whose doctrine I call in question. The most illustrative as well as the most illustrious example of the difference between the mere generalisation of phenomena and the dynamical conception that applies to them, is furnished by the contrast between the so-called laws of planetary motion discovered by the persevering ingenuity of Kepler, and the interpretation of that motion given us by the profound insight of Newton. Kepler's three laws were nothing more than comprehensive statements of certain groups of phenomena determined by observation. The first—that of the revolution of the planets in elliptical orbits—was based on the study of the observed places of Mars alone; it might or it might not be true of the other planets; for so far as Kepler knew, there was no reason why the orbits of some of them might not be the eccentric circles which he had first supposed that of Mars to be. So Kepler's second law of the passage of the radius vector over equal areas in equal times, so long as it was simply generalisation of facts in the case of that one planet, carried with it no reason for its applicability to other cases, except that which he might derive from his erroneous conception of a whirling force. And his third law was in like manner simply an expression of a certain harmonic relation which he had discovered between the times and the distances of the planets, having no more rational value than any other of his numerous hypotheses. Now the Newtonian “laws” are often spoken of as if they were merely higher generalisations in which Kepler's are included; to me they seem to possess an altogether different character. For starting with the conception of two forces, one of them tending to produce continuous uniform motion in a straight line, the other tending to produce a uniformly accelerated motion towards a fixed point, Newton's wonderful mastery of geometrical reasoning enabled him to show that, if these dynamical assumptions be granted, Kepler's phenomenal “laws,” being necessary consequences of them, must be universally true. And while that demonstration would have been alone sufficient to give him an imperishable renown, it was his still greater glory to divine that the fall of the moon towards the earth—that is, the deflection of her path from a tangential line to an ellipse—is a phenomenon of the same order as the fall of a stone to the ground; and thus to show the applicability to the entire universe of those simple dynamical conceptions which constitute the basis of the geometry of the Principia. Thus, then, whilst no “law” which is simply a generalisation of phenomena can be considered as having any coercive action, we may assign that value to laws which express the universal conditions of the action of a force the existence of which we learn from the testimony of our own consciousness. The assurance we feel that the attraction of gravitation must act under all circumstances according to its one simple law is of a very different order from that which we have in regard (for example) to the laws of chemical attraction, which are as yet only generalisations of phenomena. And yet even in that strong assurance we are required by our examination of the basis on which it rests to admit a reserve of the possibility of something different—a reserve which we may well believe that Newton himself must have entertained. A most valuable lesson as to the allowance we ought always to make for the unknown “possibilities of Nature” is taught us by an exceptional phenomenon so familiar that it does not attract the notice it has a right to claim. Next to the law of the universal attraction of masses of matter there is none that has a wider range than that of the expansion of bodies by heat. Excluding water and one or two other substances, the fact of such expansion might be said to be invariable; and, as regards bodies whose gaseous

condition is known, the law of expansion can be stated in a form no less simple and definite than the law of gravitation. Supposing those exceptions, then, to be unknown, the law would be universal in its range. But it comes to be discovered that water, whilst conforming in its expansion from $39\frac{1}{2}$ deg. upwards to its boiling point, as also, when it passes into steam, to the special law of expansion of vapours, is exceptional in its expansion also from $39\frac{1}{2}$ deg. downwards to its freezing point; and of this failure in the universality of the law no *ratiocine* can be given. Still more strange is it that by dissolving a little salt in water we should remove this exceptional peculiarity; for sea-water continues to contract from $39\frac{1}{2}$ deg. downwards to its freezing point 12 deg. or 14 deg. lower, just as it does with reduction of temperature at higher ranges. Thus from our study of the mode in which we arrive at those conceptions of the orderly sequence observable in the phenomena of Nature which we call “laws,” we are led to the conclusion that they are human conceptions, subject to human fallibility; and that they may or may not express the ideas of the Great Author of Nature. To set up these laws as self-acting, and as either excluding or rendering unnecessary the power which alone can give them effect, appears to me as arrogant as it is unphilosophical. To speak of any law as “regulating” or “governing” phenomena is only permissible on the assumption that the law is the expression of the *modus operandi* of a governing power. I was once in a great city which for two days was in the hands of a lawless mob. Magisterial authority was suspended by timidity and doubt; the force at its command was paralysed by want of resolute direction. The “laws” were on the statute-book, but there was no power to enforce them. And so the powers of evil did their terrible work; and fire and rapine continued to destroy life and property without check, until new power came in, when the reign of law was restored. And thus we are led to the culminating point of man's intellectual interpretation of Nature—his recognition of the unity of the power of which her phenomena are the diversified manifestations. Towards this point all scientific inquiry now tends. The convertibility of the physical forces, the correlation of these with the vital, and the intimacy of that nexus between mental and bodily activity, which, explain it as we may, cannot be denied, all lead upward towards one and the same conclusion, and the pyramid of which that philosophical conclusion is the apex has its foundation in the primitive instincts of humanity. By our own remote progenitors, as by the untutored savages of the present day, every change in which human agency was not apparent was referred to a particular animating intelligence. And thus they attributed not only the movements of the heavenly bodies, but all the phenomena of Nature, each to its own deity. These deities were invested with more than human power; but they were also supposed capable of human passions, and subject to human capriciousness. As the uniformities of Nature came to be more distinctly recognised, some of these deities were invested with a dominant control, while others were supposed to be their subordinate ministers. A serene majesty was attributed to the greater Gods who sit above the clouds; whilst their inferiors might “come down to earth in the likeness of men.” With the growth of the scientific study of Nature the conception of its harmony and unity gained ever-increasing strength. And so among the most enlightened of the Greek and Roman philosophers we find a distinct recognition of the idea of the unity of the directing mind from which the order of Nature proceeds; for they obviously believed that, as our modern poet has expressed it—

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.

The science of modern times, however, has taken a more special direction. Fixing its attention exclusively on the order of Nature, it has separated itself wholly from theology, whose function is to seek after its cause. In this science is fully justified, alike by the entire independence of its objects and by the historical fact that it has been continually hampered and impeded in its search for the truth as it is in Nature by the restraints which theologians have attempted to impose upon its inquiries. But when science, passing beyond its own limits, assumes to take the place of theology, and sets up its own conception of the order of Nature as a sufficient account of its cause, it is invading a province of thought to which it has no claim, and, not unreasonably, provokes the hostility of those who ought to be its best friends. For whilst the deep-seated instincts of humanity and the profoundest researches of philosophy alike point to mind as the one and only source of power, it is the high prerogative of science to demonstrate the unity of the power which is operating through the limitless extent and variety of the universe, and to trace its continuity through the vast series of ages that have been occupied in its evolution.

At the conclusion of the address, Lord CHICHESTER moved a vote of thanks to the President, during which he eulogised Dr. Carpenter's position in science and the services he had rendered to scientific progress. Proceeding to speak as one of the dignitaries of Sussex, his lordship expressed to the members of the association the thanks of the county for the honour they had bestowed upon it. He left to the Mayor of Brighton the similar duty of conveying the sentiments of the townspeople.

At the close of the meeting Livingstone's boy, Kalulu, was presented to the Emperor Napoleon.

On Thursday morning the various sections commenced their sittings. There were seven altogether. In each of the sections the President delivered an opening address.

COAL.

In the section of Mechanical Science, Mr. BRAMWELL delivered the opening address, and took for his subject “Coal.” After speaking of the increase of consumption and rise in price, he remarked that whatever new discoveries of other beds might be made, the supply after all was but a finite quantity; that, unlike the fuel wood, which grows year by year to replace the annual consumption, the fuel coal was given to us once and for all; that we are, therefore, dealing with a store that knows

no renewal, that if we waste it, the sin of that waste will be visited upon our children, and that it becomes us to look upon coal as a most precious, valuable, and limited deposit of which we are the stewards and guardians, justified no doubt in using all that we require for legitimate purposes, but most criminal in respect of all that waste arising from wilful indifference, or from careless ignorance—an ignorance culpable as the indifference itself. He then proceeded to consider the question how coal is wasted in its use. First he showed that coal is wasted in the mine itself, and in the mode of getting, and he then came to the question of the way in which waste occurred in the use of coals brought to the surface. This use he divided into two great branches—the domestic and the manufacturing. He described the present faulty arrangements of the domestic grate, and referred in approving terms to Captain Douglas Galton's invention of a fire-grate, described at the Norwich meeting in 1868, by which the room was supplied with a copious volume of warm fresh air which did away with all tendency to draughts, and furnished an ample supply for the purpose of ventilation and combustion. No doubt, he said, there are many other plans by which the same end as that attained by Captain Galton may be arrived at, and yet we go on year after year building new houses, making no improvement, exposing ourselves to all the annoyances, and, worst of all, wasting the precious fuel. Assume that we were to set ourselves vigorously to work to cure this state of things, could it be doubted that in ten years' time we might halve the consumption per household, and do that not only without inflicting any discomfort or depriving the householder of any gratification, but with an absolute addition to warmth and an increase of cleanliness, a benefit to health, and a saving of expense? Mr. Bramwell then proceeded to discuss the use of coal for manufacture, dividing this part of the subject into two branches, namely, the coal that was employed for obtaining power, and the coal that was employed in metallurgical and other operations not immediately connected with the production of power, showing that by improvements in the furnaces and the engines great increase of power might be obtained, and consequently great economy of fuel effected.

Mr. HAWKSHAW, C.E., in moving a vote of thanks to Mr. Bramwell for his address, said unless some of the suggestions which had been made were adopted, we should soon be so short of coal that there would be scarcely any obtainable for domestic consumption; but seeing that the price of coals in Brighton was 42s. per ton, he presumed that that would of itself lead to the requisite economy.

BIOLOGY.

Sir JOHN LUBBOCK delivered the inaugural address in this section. He said that although the occasion was not the most fitting for discussing the importance and best mode of introducing the study of natural science into our great public schools, he thought he might congratulate the section that some progress had been made in that direction during the last few years. He was happy to say that most of the regulations which were being drawn up under the Public Schools Act by the new governing bodies of the public schools contained a provision that natural science should be taught. He thought they might fairly hope that this clause would not be allowed to remain a dead letter. Referring to the advance made in biology, Sir John Lubbock remarked that every new discovery opened up new lines of inquiry; and all biologists would now admit that Mr. Darwin's great work on the Origin of Species had thrown great light on an interesting and difficult problem. It was astonishing, in spite of all Mr. Darwin had written, how his views were misunderstood. Thus Browning, in one of his recent poems, said:—

The mass man sprung from was a jelly lump
Once on a time; he kept an after course
Through fish, and insect, reptile, bird, and beast,
Till he attained to be an ape at last,
Or last but one.

It was unnecessary to point out to his audience that Darwin would entirely repudiate this, which was utterly inconsistent with his views. He did not propose to discuss the question of "natural selection," but he would observe that it was one thing to acknowledge that in natural selection, or the survival of the fittest, Mr. Darwin had called attention to a *vera causa*, had pointed out the true explanation of certain phenomena; it was quite another thing to assume, as was too often done, that all animals were descended from one primordial source. For his own part he was quite satisfied that natural selection was a true cause. Whatever might be the final result of their present inquiries; whether animated nature was derived from one ancestral source, or from a number of successive creations, the publication of the "Origin of Species" will not have less constituted an epoch in the history of biology. The President then proceeded, by means of diagrams, to trace the similarity between the embryos of crustaceans and infusoria, as he was of opinion that the embryology and development were perhaps their best guides. Commencing with the beetle, the President traced the larva down to the almost primordial cell of the maggot, found on the coast of Norway by Hacchel, a lower type than the ameba, drew the conclusion that the contents of the egg, and its developmental changes, teach us as truly the course of organic development in ancient times as the contents of rocks teach us the past history of the earth itself. In conclusion, Sir John said that during the past few months fears had been aroused lest changes

were about to be made at Kew which would interfere with the scientific character of that great establishment, and lead to the resignation of Dr. Hooker. He was sure he expressed the general feeling of the meeting when he said that the retirement of Dr. Hooker would be a misfortune to science, and when he expressed the hope that Her Majesty's Government would not do anything to retard or impede the valuable scientific work now going on at Kew. (Cheers.) The committee of the Biological Section at their meeting that morning had passed this resolution:—"That this committee would view with regret any change introduced into the scientific establishment at Kew which would tend to interfere with its completeness and impair its scientific character; and they desire that the attention of the Council of the British Association be seriously called to the subject, with the request that they may take any steps which they may deem desirable." (Cheers.)

Dr. CARPENTER, in moving a vote of thanks to Sir John Lubbock, said that he would have alluded to the Kew controversy in his opening address but that he might have been tempted to express himself too strongly. (Cheers.) He deeply regretted that the higher Ministers of the Crown had not repudiated the views that had been expressed last Thursday by the First Commissioner. Mr. Lowe, he knew, objected on principle to open the public purse strings for any object that could be achieved by private enterprise, but he was always willing to help forward any work which it was the duty of the nation itself to accomplish. They would all deeply regret if the difficulties that had arisen should lead to any change in the arrangements at Kew. Kew was the centre of the botanical study of the world, just as much as London was the centre of the money business of the world. He would only add that Dr. Owen, whose name had been dragged into the discussion in the House of Lords, had some years ago in a letter, which he (Dr. Carpenter) saw, characterised Dr. Hooker as the successor of Dr. Brown—*Facile princeps Botanicorum.* (Cheers.)

PROFESSOR FAWCETT ON OUR ECONOMICAL CONDITION.

The section of "Economic Science and Statistics" was presided over by Professor Fawcett. In his opening speech he referred to the present crisis in the labour market, and the enormous increase in the prices of food, coal, &c. He said the effect of the rapid rise in prices fell on those who were least able to bear it—men whose incomes were fixed at between 200*l.* and 400*l.* a-year, and who already had heavy burdens to bear above and beyond the burdens borne by those who were the direct cause of the increase. He believed that the additional wages earned in the north of England were not saved, but spent. The result was, more beer, bread, butter, and tea were consumed, and this caused the prices of those articles to go up, and the increase fell on those whose incomes were fixed and who paid income-tax. The present prosperity could not continue. Great prosperity in trade was invariably succeeded by periods of adversity. Trade might become dull; tens of thousands might be thrown out of work; they would claim to be maintained on the rates, and the rates would increase. Who would pay those rates? Why, the great burden of them would fall upon householders living on two or three hundred pounds a-year. (Hear, hear.) If the tendency of legislation was not checked, this injustice would assume more serious proportions. They should be careful that in calling for equality in local taxation, they did not get greater inequality. (Hear, hear.) Some even said it was the duty of the State to relieve the poor out of the funds of the nation. (Oh.) If that were agreed to, all the guarantees for national economy would be relaxed, and England would be burdened by a far greater load of pauperism than she now bears, and they would have to consider the simple question, "What tax will you put on?" Let the nation remember that this would have to be considered by the electors, the majority of whom did not pay income-tax.

A vote of thanks was passed to the President for his address.

DR. LIVINGSTONE AND HIS DISCOVERIES.

The most attractive meeting in connection with the association was that held on Friday evening in the Concert Hall, at which some 3,000 persons were present. The ex-Emperor of the French had expressed his desire to be present on the occasion, if he could attend simply as a private gentleman, without attracting notice or receiving any special attention; and Mr. Galton, the president of the section, wrote to assure His Majesty that his wishes in the matter should be respected. The Emperor not only came himself, but he was accompanied by the Duchess D'Alba, niece of the ex-Empress, and by the Prince Imperial. Mr. Galton offered some preliminary explanations with regard to the equipment, the errand, and the collapse of Lieutenant Dawson's expedition.

After this Mr. STANLEY rose and prefaced by some racy extempore remarks the reading of the paper which he had formally prepared for the occasion. His famous *'éte-à-tête* with Mr. Gordon Bennett, jun., in the Hotel de Paris, he described with epigrammatic picturesqueness, and he proceeded to touch off, rather than formally describe, the successive steps of his voyage and journey out to Africa. We pass on till we come to his account of the first sight of Ujiji:—

At the dead of the night we went into the bamboo jungle, and on the fourth day we stood on the last hill; we had crossed the last stream; we had traversed the

last plain; we had climbed the last mountain; and Ujiji lay embowered in the palms beneath us. (Cheers.) Now, it is customary in Africa to make your presence known by shouting and shooting guns. We fired our guns as only exuberant heroes can do. I said, "I suppose I shall not find the white man here. We must go on to the Congo, and away to the Atlantic Ocean; but we must find this white man." So we were firing away, shouting, blowing horns, and beating drums. All the people came out, and the great Arabs from Muscat came out. Hearing we were from Zanzibar, and were friendly, and brought news of their relatives, they welcomed us. And while we were travelling down that steep hill—down to this little town—I heard a voice saying, "Good morning, sir." (Loud cheers and laughter.) I turned and said sharply, "Who the mischief are you?" "I am the servant of Dr. Livingstone, sir." I said, "What! Is Dr. Livingstone here?" "Yes, he is here. I saw him just now." I said, "Do you mean to say Dr. Livingstone is here?" "Sure." "Go and tell him I am coming." (Laughter and cheers.) Do you think it possible for me to describe my emotions as I walked down those few hundred yards? This man, David Livingstone, that I believed to be a myth, was in front of me a few yards. I confess to you that were it not for certain feelings of pride, I should have turned over a somersault. (Laughter.) But I was ineffably happy. I had found Livingstone; my work is ended. It is only a march home quick; carry the news to the first telegraph station, and so give the word to the world. (Cheers.) A great many people gathered around us. My attention was directed to where a group of Arabs was standing, and in the centre of this group a pale, care-worn, grey-bearded old man, dressed in a red shirt, with a crimson johro, with a gold band round his cap, an old tweed pair of pants, his shoes looking the worse for wear. Who is this old man? I ask myself. Is it Livingstone? Yes, it is. No, it is not. Yes, it is. "Dr. Livingstone, I presume?" "Yes." (Loud cheers.) Now it would never have done in the presence of the grave Arabs, who stood there stroking their beards, for two white men to kick up their heels. No; the Arabs must be attended to. They would carry the story that we were children—fools. So we walked side by side into the veranda. There we sat—the man, the myth, and I. This was the man; and what a woful tale of calamities that wrinkled face, those grey hairs in his beard, those silver lines in his head—what a woful tale they told! Now we begin to talk. I don't know about what. I know we talk, and by-and-by come plenty of presents from the Arabs. We eat and talk, and whether Livingstone eats most or I eat most I cannot tell. I tell him many things. He asks, "Do you know such and such a one?" "Yes." "How is he?" "Dead." "Oh, oh!" "And such a one!" "Alive and well." "Thanks be to God." "And what are they all doing in Europe now?" "Well, the French are kicking up a fuss; and the Prussians are around Paris, and the world is turned topsy turvy." It is all matter of wonder for Livingstone. He soon turned in to read his letters. And who shall stand between this man and the outer world? I should like to say a great deal more to you, but I want you to find out one thing, and that is—I want you to find out what this man Livingstone was—what was his character—that this man can stand the fatigues, brave the dangers and sufferings of Central Africa. What is there in him which makes him go on while others turn back? What is it in him who had discovered so many lakes, and rivers, and streams, passed over so many virgin countries, and through so many forests, that makes him say, "Is it not enough?" This is what I want to know. I asked him if he had been up to the Lake Tanganyika yet. There is a great deal said about that. He said the central line of drainage absorbed all his means. I proposed to him we should go there with my men and material, and make a pleasure party of it. He said, "I am your man." I said, "They think we should go there." Very well, it shall be done to-morrow. And to-morrow we went.

Ceasing extempore speaking at this point, he proceeded to read the paper allotted to him in the programme descriptive of the discoveries of Livingstone and himself at the northern end of Lake Tanganyika. It contained, of course, a good deal of what has already appeared, but some things that were new, and among these were some expressive word-pictures. Ujiji, he tells us, "lies at the bottom of a smooth hilly ridge, embowered in palms. Beyond is the shining lake, the Tanganyika, and beyond the broad belt of water tower the darkly blue mountains of Ugoma and Ukaramba." This Ujiji is indeed nothing more than "a little port on the great lake Tanganyika, almost hidden by palm-groves, with the restless plangent surf rolling over the sandy beach." "If I," he says, "think of Unanyembe, instantly I recollect the fretful, peevish, and impatient life I led there until I colonised courage, collected my men, and marched to the south to see Livingstone or to die. If I think of Ukonongo, I have recollections of our rapid marches, of famine, of hot suns, of surprises from enemies, of mutiny among my men, of feeding upon wild fruit, of a desperate rush in the jungle. If I think of Ukarwendi, I see a glorious land of lovely valleys and green mountains and forests of tall trees, the march under their twilight shades, and the exuberant chant of my people as we gaily tramped towards the north. If I think of Southern Uvinza, I see mountains of haematite iron, I see enormous masses of disintegrated rock, great chasms, deep ravines, a blackness, and desolation as of death.

Another portion of the address which is quite new was the account of his voyage on the mighty lake with Livingstone.

Livingstone used to call it a picnic, and I believe he writes of it in that sense to Lord Granville. I heartily concur with him, though the picnic had its drawbacks. As we hugged the coast of Ujiji and Urundi, looking sharply to every little inlet and creek for the outlet that was said to be somewhere in a day's pulling, we would pass by from fifteen to twenty miles of country. As we left our camp at dawn, after despatching our breakfast of Mocha coffee and dourra pancakes, with the men gaily shouting and chanting their lively chorus, echoing amongst the great mountains that rose up

sometimes 2,000 and 3,000 feet above our heads, we did not know that our next camping place might be in an enemy's country. Who could guarantee our lives while camping in the country of Urundi? Several times we were in danger. Twice we were obliged to fly—twice our men kept watch all night, lest we might be surprised while asleep. Twice during the noonday heats we drank the exhilarating bohea with our eyes and ears painfully on the alert, for the enemy we knew to be on the search for us. These were some of the drawbacks to the pleasure of the picnic. It took us ten days' hard pulling to reach the head of the lake, a distance of nearly 100 geographical miles from Ujiji. Two days sufficed for the coast of Ujiji, the remaining eight we were coasting along the bold shores of Urundi, which gradually inclined to the eastward, the westward ranges, ever bold and high, looking like a huge blue-black barrier some thirty miles west of us, to all appearances impenetrable and impassable. If the waters of the Tanganyika could be drained out, and we were to stand upon the summit of those great peaks which rise abruptly out of the lake, a most wonderful scene would be presented to us. We should see an extraordinary deep chasm from 5,000 to 7,000 feet deep, with the large island of Ubwari rising like another Magdala from the awful depths around it; for I think that the greatest depth of the lake is near 3,000 feet deep. Only two miles from shore I sounded, and though I let down 620 feet of line I found no bottom. Livingstone sounded when crossing the Tanganyika from the westward, and found no bottom with 1,800 feet of line. The mountains around the northern half of the Tanganyika fall around so close, with no avenue whatever for the escape of waters save the narrow valleys and ravines which admit rivers and streams into the lake, that were it possible to force the water into a higher altitude of 500 feet above its present level its dimensions would not be increased very considerably. The valley of the Malagarazi would then be a narrow deep arm of the lake, and the Rusizi would be a northern arm, crooked and tortuous, of sixty or seventy miles in length. The evening before we saw the Rusizi a freedman of Zanzibar was asked which way the river ran—out of the lake or into it? The man swore that he had been on the river but the day before, and that it ran out of the lake. Here was an announcement calculated to shake the most sceptical. I thought the news too good to be true. I should certainly have preferred that the river ran out of the lake into either the Victoria or the Albert. The night we heard this announcement made so earnestly Livingstone and myself sat up very late, speculating as to where it went. We resolved, if it flowed into the Victoria Nyanza, to proceed with it to that lake, and then strike south to Unyanyembe, and if it flowed into the Albert Lake, to proceed into the Albert and慈悲 all around it, in the hope of meeting Baker. As there was war between the rival tribes inhabiting the banks of the Rusizi, the King Mokamba advised us to proceed to his brother's village in Mugihewa by night, which was situated about 800 yards from the river, on the right bank. Just after dark we started, and in the morning we arrived at Mugihewa. After a cup of coffee we manned our canoe, and having prepared our guns we started for the mouth of the river. In about fifteen minutes we were entering a little bay about a mile wide, and saw before us to the north a dense break of papyrus and matete cane. Until we were close to this break we could not detect the slightest opening for a river such as we imagined the Rusizi to be. We followed some canoes which were disappearing mysteriously and suspiciously through some gaps in the dense brake. Pulling boldly up, we found ourselves in what afterwards proved to be the central mouth of the river.

After further descriptive details, he narrated the return to Ujiji.

We coasted down the western shore of the Tanganyika, and came to Uvira at noon of the following day. We were shown the sandy beach on which the canoes of Burton and Speke had rested. Above, a little south of this, rises the lofty peak of Sumburizi, fully 4,500 feet above the level of the lake. Mruti, the chief of Uvira, still lives in the village he occupied when Burton and Speke visited his dominions. A day's march, or fifteen miles south of this, Uvira narrows down to the alluvial plains formed by the numerous streams which dash down the slopes of the western range; while the mountainous country is known as Ubembe, the land of the cannibals, who seldom visit the canoes of the traders. South of Uvira is Usansi, peopled by a race extremely cannibalistic in its taste, as the Doctor and myself had very good reason to know. I think, if we had had a few sick or old men among our party, we could have disposed of them to advantage, or we might have exchanged them for vegetables, which would have been most welcome to us. From Usansi we struck off across the lake, and, rowing all night, at dawn we arrived at a port in Southern Urundi. Three days afterwards we were welcomed by the Arab traders of Ujiji, as we once more set foot on the beach near that bunder. We have thus coasted round the northern half of the Tanganyika, and I might inform you of other tribes who dwell on its shores; but the principal subject of my paper was to show you how we settled that vexed question, "Was the Rusizi an affluent or an influent?" There is, then, nothing more to be said on that point.

This discovery of the mouth of the Rusizi was the special topic of the paper. It was listened to with profound attention, and brought to a close thus:—

Gentlemen, I must ask you permission to deliver a message from your great associate Livingstone, who long before this has left Unyanyembe, and is proceeding to the scene of his late discoveries. He told me to tell you that he wants no companion now, that he requires no more stores; that, when he has satisfied himself of the sources of the Nile, he will come home, and give you such reports as will satisfy you. With plenty of stores, and over seventy good men, well armed and equipped, he is now *en route* to Ufipa, healthy and strong, and as enthusiastic as ever. Having delivered my message, I conclude with thanking you for the attention with which you have listened to me. (Prolonged cheering.)

The reading of the paper was followed by that of another paper, received only that morning from Captain Grant (Speke and Grant). In an animated discussion which followed, the correctness of some of Dr. Livingstone's views was freely questioned.

The speakers were Consul Petherick, Mr. Osswell, Dr. Beke, Sir Henry Rawlinson, and Mr. Finlay. In reply,

Mr. STANLEY, after expressing thanks for their complimentary references to himself, proceeded:—Captain Grant states that there is a discrepancy between Dr. Livingstone's and Captain Speke's statement. I don't see that there is any at all. The Nyanya has nothing to do with the Lualabu. That is proved, for between them exists the great Lake Tanganyika. It was objected that there were no gorillas in the country near this lake, but that is no reason why they should not exist in Central Africa. Captain Grant says that Dr. Livingstone has made a mistake about the river Lualabu, but I want to know how a geographer resident in England can say there is no such river when Dr. Livingstone has seen it? (Laughter.) Dr. Beke says that Dr. Livingstone has not discovered the sources of the Nile. Dr. Livingstone himself says he thinks he has discovered them; but there is this difference between them—that Dr. Livingstone is encamped by the shores of Lualabu, and thinks that he has discovered the sources of the Nile, and gives reasons for his belief. He says that he has traced this chain of lakes and rivers from 11 south to 4 south; and Dr. Beke, who has never been within 2,000 miles of the Lualabu, says that he has not discovered the sources of the Nile. (Cheers.) This was not a question of theory, but of fact. Theory won't settle it; it must be settled by men who, like Dr. Livingstone, have fought and laboured for thirty-five years at the task. I think that Dr. Livingstone has discovered the sources of the Nile, and that he has good ground for his belief; and I am quite sure that when he returns two years hence, and says, "I have discovered the sources of the Nile," there will not be one recalcitrant voice saying, "You have not." (Cheers.)

Dr. Beke further says: The mountains close up, and a river interposes, which prevent the Lualabu from entering the Bahr il Gazal. Now in my belief there is nothing whatever impossible in the Lualabu flowing into the Bahr il Gazal, seeing the great bends which the latter river makes. It runs west a distance of four degrees. It then runs southwest, next north, and then east. As it proceeds, it receives several rivers flowing from east to west, and from the west to the east. If the Nile has not been discovered, what, let me ask, has been discovered? (Laughter and cheers.) What is that great and mighty river the Lualabu? Where does it go? Does it go into a lake, as Sir Henry Rawlinson supposes? What! the Lualabu flow into a lake!—into a marsh!—into a swamp! (Laughter.) Why, you might just as well say that the Mississippi flows into a swamp! (Laughter and cheers.) All the rivers flowing into the Tanganyika are nothing whatever compared with the Lualabu, which at some places is from three to five miles broad. If the Lualabu enters a swamp, where does all the water go? (Cheers.) No native ever told Livingstone that the Lualabu went west. On the contrary, they all said that it ran north, and yet a German geographer comes forward and says he saw a little river. He may have done so, but that does not prevent the Lualabu from being a big river. (Laughter.) I never yet heard of an Englishman who had discovered anything but a harr of some sort came forward and said he had been there before. (Loud laughter.) Do you mean to tell me that Dr. Livingstone has spent six years searching for the sources of the Congo? Not a bit of it. What he wants is to find out the sources of the Nile. The sources of the Congo may go where they like so far as he is concerned. I have not the slightest doubt that he will yet come home with the true story of the sources of the Nile. (Loud cheers.) These gentlemen have not asked a single question which I have not asked of Dr. Livingstone. I asked him, if he had discovered the source of the Nile at 2,000 feet above the sea, how could he account for the discrepancies as to the degrees of latitude which have been mentioned. "Well," he said, "that is what baulks me." (Laughter.) But still he adhered to his opinion, and you must recollect that he has arrived at it with hesitation and humility, after six years' travel and hard work; and also that his thermometers, barometers, and other instruments, which were new when he started, may now be in error. Discrepancies that may now seem to exist must hereafter be cleared up. Theory and practice must fight; which will win, do you think? I think fact—I think practice. I think if a man goes there and says, "I have seen the source of the river," the man sitting in his easy chair or lying in bed cannot dispute the fact on any ground of theory. (Hear, hear.) The best way is to go there, and disprove Dr. Livingstone. Dr. Schweinfurth may be right, and Dr. Livingstone may be right. We cannot now solve the problem. You must go there, and disprove what Dr. Livingstone has said for yourself, or else listen to and believe those who have been there. (Cheers.)

Finally a vote of thanks to Mr. Stanley was put from the chair, and carried by acclamation.

An unpleasant incident occurred at a banquet, held in the Chinese Room of the Pavilion on Saturday night, under the presidency of the mayor, of which the *Daily News* correspondent gives the following account:—"Mr. Stanley was called upon to return thanks for the visitors; and was proceeding to do so in humorous terms, and to relate in a genial spirit some of his experiences during his search for Livingstone, until three or four incredulous laughs were heard, when the traveller paused, and, after a few words of indignant pro-

test, left the room. This was the more to be regretted, as Mr. Stanley had attended the dinner at the personal request of the mayor, and the whole party, which numbered about a hundred, was, with the exception of the handful of laughers, thoroughly interested in what the traveller had to tell. But the African traveller is not unnaturally sore at the reality of his expedition ever having been doubted. That admiration for and belief in Livingstone, which is a passion with him, have both been outraged by what he conceives to be jealousy and lukewarmness on the part of those professing to be the Doctor's friends, and for all these reasons combined he saw far more hidden meaning in a trumpery bit of ill-manners than would have occurred to an Englishman. It was very unfortunate. The mayor passed a dignified rebuke upon the gentlemen who had been guilty of this violation of the duties of hospitality, and the meeting broke up soon afterwards with what ought to have been one of its leading incidents entirely marred." Mr. Stanley was, however, expected to return to Brighton before the meeting closed.

The meetings of the Association close to-day. In addition to the sectional meetings, there has been a lecture to working men, which was attended by many thousands, and on Saturday there were a number of excursions, a large party being entertained at the seats of the Earl of Chichester and Mr. Brand, the Speaker of the House of Commons.

Next year's meeting of the British Association is to be held at Bradford, and the gathering of 1874 at Belfast. Dr. James Prescott Joule is the new President.

HARVEST PROSPECTS.

The *Gardeners' Chronicle* publishes its usual annual tables showing the condition of the crops. The *Chronicle*, having regard to the quarters from which the returns come, considers that, although they give when collected in a table a tolerably encouraging picture of the harvest, it must be concluded that wheat will not yield an average return nor barley a full one. Oats, beans, and peas, upon the other hand, are unusually good. Complaints of the potato disease are unusually early and unusually prevalent.

The fine open weather of the last few days has brought the harvest into active operation in Kent, Surrey, and adjoining counties, and reaping and mowing are in progress in every district. The wheat crops cut out heavy. Although the straw has grown strong, oats are a good average. The barley crops are heavy, and where clover has been sown in the corn the young seeds have made extraordinary growth. The corn on the chalky and gravelly soils has stood best against the rain this season, but on cold clay and flat lands the corn crops are weak. The yield of wheat varies from 2½ to 5 qrs. an acre, but an average of 3½ qrs. is expected. Harvest hands are short, and reaping-machines are in operation.

The *Western Morning News* says that accounts of the harvest in the western counties are still encouraging, the yield, both of grain and straw, being better than was expected. The hay crop, on the other hand, is proving to be in even worse condition than was feared. The immense grass crops have been wasted for want of opportune sunshine.

Throughout the north and east of Essex harvest operations proceeded last week without interruption. The fine weather enabled many farmers to thrash a considerable quantity of wheat, and on all sides we hear that the worst fears as to the produce have been realised; the grain is rough, sprouted, and of bad colour, and consequently of little weight. The yield per acre varies from four sacks and a half to eight sacks, a result far below that of the harvest of 1871. The barley crop is spoken of as being very inferior, the large quantity of clover in this crop causing considerable anxiety to the farmers, arising from the difficulty in securing the crop and the danger of heating in the sack.

There has been a considerable influx of Irish labourers into Notts and Lincolnshire, causing a great relief to the fears of the farmers and agriculturists of those districts, who had been exceedingly anxious and even despaired of securing sufficient labourers for the harvest. Operations have been general in those countries; but the weather has been rather precarious, and regular work has at times had to be suspended owing to the showers. Cutting is now universal; reaping-machines are almost everywhere employed; and in a few days the wheats will be all cut down. There is an expressed fear lest the produce should be found to be below the average, whole fields which once gave promise of an abundant yield being now considered to be scarcely worth the labour and expense of cutting. Potatoes daily show increasing signs of disease, while the fruit crops are not by any means abundant.

Great bustle and activity are everywhere perceptible in the Oxford district. Representations having been made to the Home Secretary by some farmers of the difficulty they experienced in obtaining men to gather in the crops, a party of forty soldiers have been located at Lew, near Bampton, Oxfordshire. Their conduct is remarkably good, and they are paid 3s. per diem.

The weather was favourable for harvest work in Norfolk on Friday and Saturday, and a large extent of wheat and barley was secured in good condition, the wheat being generally quite ripe. The crop does not come up to the expectations formed of it

before the commencement of the harvest; upon the light land in Norfolk it is more or less inferior, although upon the better soils there will be an average yield.

In Cornwall harvest operations are now in full swing, and the weather during the whole of the past week was everything that could be desired. Wheat in general is considerably below—indeed, in many cases not much over half—an average crop. Barley on dry soils is in fine condition, and will yield abundantly, but on heavy soils the crop is thin. Oats are above the average, and in not a few cases the yield is expected to be heavier than for many years. The potato disease has spread most extensively, and half an average crop is a liberal estimate. Green crops are everywhere looking well.

Potato disease has shown itself in many parts of Kent and Surrey.

Harvest operations have commenced around Dorchester and other parts of Dorset, and prospects are considered good, notwithstanding the damage done by the heavy storms. Barley especially is looking well. The potato crop is reported to be full of disease, and fruit is exceedingly scarce.

In Worcestershire, Herefordshire, and Gloucestershire the greatest activity prevails in getting in the harvest, and wheat-cutting is very general. The condition of the crop is, on the whole, promising. Wheat is thin, and perhaps slightly below the average. The barley crop is not likely to be a good one, and good malting barley will probably be scarce. Oats a good crop. Beans are, generally speaking, excellent. Hops in Worcestershire and Herefordshire are bad. A good deal of the plant is almost destroyed, and will produce very little. Potatoes are very generally diseased, and will be a short crop in consequence.

THE NEW LICENSING ACT.

The stringent provisions of the Licensing Act for the punishment of drunkenness are now generally enforced in London. At Marylebone, on Monday, an offender who had been guilty of disorderly conduct while in a state of intoxication, was sentenced to seven days' hard labour without the option of a fine.

A number of the beershop-keepers at Woolwich, having taken a legal opinion as to their position under the new Licensing Act, have begun to keep open their establishments until twelve o'clock at night on weekdays, instead of, as heretofore, closing them at eleven. Application was made by the police to Mr. Maude, the magistrate, on the subject on Saturday afternoon, and the chief clerk (Mr. Boustead) having examined the provisions of the new Act, and ascertained to what extent the old Acts are repealed, stated that the beershop-keepers were now, in the matter of business hours, precisely in the same position as licensed houses, and that, Woolwich being within the district of the Metropolitan Board, twelve o'clock was the hour for closing both beershops and public-houses. Outside the metropolis, also, public-houses and beershops would be on the same footing, whether the licensing justices fixed the closing hour at ten, eleven, or twelve at night.

The provisions as to closing were enforced in the borough of Reigate (which includes the town of Redhill) on Saturday night, much to the annoyance and loudly-expressed indignation of most of the frequenters of the public-houses, although the result was to make the town much more tranquil, and at an earlier hour than has been the case on a Saturday night for years past. On Monday, at the borough bench, the mayor (Mr. W. B. Waterlow) took advantage of the presence of a large number of publicans to announce that the magistrates, looking to the good of the neighbourhood and considering the powers vested in them, had come to the conclusion that it was their duty to strictly enforce the new Act within the borough. At Exeter, on Saturday night, a large body of roughs assembled at the clubhouse, hooting and yelling. They quietly dispersed. The riots were continued on Monday evening, and large crowds paraded the streets. Open-air meetings were called, but no speeches were made. The roughs smashed the windows of a confectioner in High-street, and, proceeding to Cathedral-yard, did more damage. A large concourse of persons paraded the streets up to midnight. After that time there were no disturbances. At Maidstone on Saturday last, after the usual sitting of the borough magistrates, Mr. Superintendent Gifford received instructions to inform the several publicans and beersellers in the town that the provisions of the new Licensing Act would be strictly enforced from that day. The superintendent accordingly sent round the necessary notices, and at eleven o'clock in the evening the publicans scrupulously obeyed the orders they had received by closing their houses at that hour, instead of at twelve o'clock as heretofore. By far the larger majority of persons were not aware that the new regulations had come into force, and the houses were as full as they usually have been on Saturday evenings. The peremptory orders to clear out, therefore, took many by surprise, and this led to loud expressions of dissatisfaction and much noise in the streets. Numbers of men went about from place to place shouting and demanding to be served with beer and other drinks, but the publicans refused their requests, and, with the assistance of the police, who exercised a wise discretion by not interfering too readily with the discontented men, the houses were preserved from attack. The disturbance, which

had prevailed principally in High-street, Week-street, Wheeler-street, and on Gabriel's-hill, gradually wore itself out, and by one o'clock on Sunday morning quietness again prevailed. On Sunday night, however, when the houses were closed at ten o'clock, the disturbances were renewed, and at one time they threatened to develop into a serious riot. In various parts of the town mobs of people, headed by a number of soldiers, were going about the streets shouting, and denouncing the Act in no measured terms. Finding that the force at his command was not sufficient to cope with the noisy mobs, Superintendent Gifford communicated with Col. Miller, who is in charge at the barracks during the absence of Lieut.-Col. Tower at the autumn manoeuvres, and that gentleman sent down a picket of twenty or thirty strong, between eleven and twelve o'clock, under the command of Sergeant-Major Woolley, who succeeded in making fifteen captures of absentees from the barracks. While conveying these men to the depot, the picket were surrounded by a mob of about 200 persons, principally roughs of the town, who hooted and yelled at them, but did not make any attempt to release the men. Three civilians were also taken into custody by the police. The Bradford magistrates have resolved to make no alteration in the time fixed by the new Act of Parliament for opening and closing public-houses. Publicans in that borough are consequently required to close their houses between eleven p.m. and six a.m. on five days of the week, and on Sundays, Christmas Day, and Good Friday, they must be closed till 12.30 a.m., and between 2.30 and 6 p.m., and then from 10 p.m. A licensing committee has been appointed to receive applications for new licences. The majority of the public-houses at Portsmouth are now closed at eleven on week-days, and at ten on Sunday; and the police state that the town has never before been so quiet during the night. At Birmingham many "drunk-and-incapables" have been fined.

SERIOUS RIOTS AT BELFAST.

There were serious riots at Belfast on Friday night. The first commenced about half-past seven o'clock in Cullingtree-road, into which the Orange party entered by Stanley-street and Albert-crescent. Bludgeons and stones were used, and the windows smashed. The combatants dispersed, when a cry was raised that Barrack-street was being wrecked, and that an Orangeman had shot a Roman Catholic named Mullan. Two hostile mobs marched into the street, cheered defiantly at each other, and, tearing up the pavement, flung stones in showers. The police coming up were stoned by both parties. Firearms were brought out, and from one house three shots were fired in a few minutes at the Roman Catholic party. Two men were wounded by slugs, one in the neck, and the other in the arm. With great difficulty the police succeeded in quelling the riot. A sergeant of police was wounded in the neck. The houses in the adjoining streets were wrecked, and the crowds remained in the locality for hours, but were restrained by the presence of the police. At nine o'clock two bodies had an encounter in Brown-street with stones, bludgeons, and fire-arms. Several persons were severely wounded. Two Presbyterian churches were wrecked. An immense mob of men, women, and children assembled on the Shankhill-road and attempted to cross the Falls-road, but were interrupted by the constabulary, and had to be content with breaking the windows of Roman Catholics in their own district. A report having been circulated that Trinity Church was to be wrecked by a considerable Roman Catholic mob, the sexton was posted in it, with instructions to ring the bell in case of an attack. At ten o'clock the tolling of the bell brought some thousands of persons from Shankhill-road and its vicinity; the opposite mob were driven back, and the houses of Roman Catholics had their windows broken. One house, belonging to a person named Gavin, was entered, the furniture smashed, and a green flag seized and torn to pieces. The police had to be stationed in the house to protect it. Several shots were fired from the crowd, and one man was wounded in the head.

The riots were renewed on Saturday night. The two parties in the brickfield which separates the Shankhill and Fall roads are to the number of several thousand. Stones fell (the telegram says) like hail. A body of constabulary was unable to separate the rioters. The military were sent for, and sixty men of the 4th Royal Dragoons, under Captain Douglas, and a detachment of the 78th Highlanders, under Colonel M'Kenzie and Major Fielding, having arrived, the Dragoons rode in between the contending factions and scattered them. The infantry were then drawn up between the rival parties. Showers of stones were thrown over the heads of the soldiers, and pistol-shots exchanged. In half an hour the combatants were driven back into their respective districts, and were kept apart by lines of military and police. Several persons received injuries during the riot, and had to be sent to the hospital. The captain of the Dragoons was deliberately fired at by a person in the mob; the ball struck a wall near him. The military and police remained on duty up to an advanced hour in the morning and prevented further riots. In the Pound and Sandy-row districts crowds assembled from an early hour in the evening, bent on mischief, but were held in check by the police. For several hours on Sunday the two parties exchanged pistol-shots, but in the afternoon the town was quiet.

Four hundred soldiers left Dublin on Sunday for Belfast.

A telegram from Belfast, dated Monday night, says:—"To-day Belfast is in a more disturbed state than it has hitherto been. The riots are being carried on to a fearful extent. The town is in a perfect state of civil war. Business is entirely suspended, and the streets are nearly filled with infuriated mobs and troops. In consequence of the threatening aspect of affairs this morning, Sir John Savage, the mayor, issued a proclamation requiring the following regulations to be observed: That peaceable inhabitants in and about disturbed districts are to keep within their houses; those in streets and mobs obstructing thoroughfares will be treated as rioters. All public-houses are to be kept closed till twelve o'clock on Friday. The military have authority to disperse by force all mobs and assemblies in the streets, and to enter all houses from which firearms are discharged, and also that they had positive orders to fire on riotous mobs. A meeting of magistrates was held to-day, at which the town was divided into military districts, and four magistrates and a stipendiary appointed to each district. These gentlemen will remain permanent there, so that no delay may be experienced in firing. A general search for fire-arms is at once to be instituted, and people found in houses from which shots proceeded are to be taken prisoners. In the district of Shankhill-road large mobs have been engaged during the entire day in the wrecking of shops generally inhabited by Roman Catholics, and carrying off the goods. In fact, in that part of the town the game all day has been plunder. In some instances the furniture was smashed and burnt in the streets, and beds ripped open and the feathers strewn about. The scenes enacted have been most diabolical. The Roman Catholic mob have attacked people in the streets, and if they did not bleed and cross themselves they were unmercifully beaten. At all the dangerous junctions of the streets strong bodies of troops are posted, with bayonets fixed; but they are unable to keep the mobs from coming into contact. An immense number of people must have been wounded. At the General Hospital a great many have been treated, but large numbers are dressed at private establishments. Firing continues to be kept up in the disturbed districts. The mayor and other magistrates of the town will swear in special constables to-day (Tuesday). This course was adopted in the 1864 riots with satisfactory results. More soldiers are on their way down by special train from Dublin."

A telegram dated Wednesday, one o'clock, says:—"The town is in a rather more quiet condition at present. Prisoners are being conveyed from the police-office to gaol under strong escort. Numerous detachments of Antrim Rifles are guarding the municipal buildings, to prevent any attack on the police-office with a view to releasing prisoners. Three prisoners have been arrested in connection with the killing of the policeman last night. Some others of the constabulary have received serious wounds. To-night small bodies of cavalry are patrolling the streets. Large detachments of military in the disturbed districts."

DR. LIVINGSTONE AS A MASTER.—The following tribute is paid by Mr. Stanley to Dr. Livingstone's character as a chief among his African attendants:—"I have been frequently ashamed of my impatience while listening to his mild rebuke to a dishonest or lazy servant; whereas, had the servant been one of mine his dishonesty or laziness had surely been visited with prompt punishment. I have often heard our servants discuss our respective merits. 'Your master,' say my servants to those of Livingstone, 'is a good man—a very good man; he does not beat you, for he has a kind heart; but ours—oh! he is sharp—hot as fire—mkali sana, kana moto.' From being hated and thwarted in every possible way by the Arabs and half-castes upon first arrival at Ujiji, through his uniform kindness and mild pleasant temper he has now won all hearts. I perceived that universal respect was paid to him by all."

TERCENTENARY OF THE MASSACRE OF ST. BARTHOLOMEW.—In connection with this event the committee of the Nottingham Nonconformist Association have adopted the following resolutions:—"That whereas Saturday next, the 24th of August, will be the three-hundredth anniversary of the massacre of the Protestants in France, it is resolved, that in the judgment of this committee, Sunday, the 25th, will afford an appropriate opportunity on which Protestants may enter their emphatic protest against the spirit and aims of a Church which, even in the review of all the crimes of the past, declares that she never changes. That whereas sundry arrogant demands have been made by the Roman Catholic priesthood of Ireland, that they shall have the entire control of the education of a large majority of the children of that country; and whereas the recent Bennett judgment permits a clergyman who holds and teaches extreme Roman Catholic doctrines to minister at the altars of the Protestant Established Church of England: this committee is of opinion that a full consideration of this great question by our Protestant congregations, and by the country at large, at the present time would be singularly opportune. Resolved, that this committee respectfully invite the co-operation of those who value the *purity* and the perpetuity of Protestant truth in this land, to aid in making the celebration of next Sunday a widespread and memorable event."

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The Nonconformist.

WEDNESDAY, AUGUST 21, 1872.

SUMMARY.

PERRAPS the most conspicuous event of the week has been the annual session of our scientific Parliament. The British Association has been at Brighton during the past week, and has been worthily entertained by the inhabitants of that famous watering-place. The crowd of visitors was great, and included many of the most distinguished savans of the day. The ex-Emperor Napoleon was present at several of the meetings, and Mr. Stanley was there to relate in person the wonderful story of his successful search for Dr. Livingstone. The President for the year is Dr. Carpenter, once almost proscribed for his religious views; now honoured by the scientific world and by those universities which once shut their doors against Nonconformists, however eminent. His inaugural address took a somewhat new line. Dr. Carpenter discoursed upon Man as the interpreter of Nature, and not with Nature in relation to Man—the orderly sequence of phenomena, the great stronghold of purely scientific philosophers, being regarded as possibly open to correction. The President spoke strongly and forcibly in condemnation of the arrogance of those men of science who maintain this doctrine to be infallible, when after all it is nothing more than a present conception deduced from the phenomena of nature. Other addresses and many of the papers, especially those of Dr. Gladstone, Mr. Bramwell, and Mr. Fawcett, M.P., were of great interest. We hope next week to deal with the meetings of the Association at greater length.

Amid the quietude of the recess, the news of the outbreak of civil war in Belfast comes upon us with a painful shock. Civil war it is to all intents and purposes. Since Thursday last, when the Roman Catholics of that town began their processions, there have been faction fights between them and the Orangemen, in which the latter were the aggressors; though they had been allowed to peaceably indulge in their demonstrations on the 12th. The features of this melancholy outbreak are thus vividly described by the *Times*:—“A week ago Belfast was like any other busy manufacturing city in Great Britain. Thousands of hands were profitably

employed in mills and warehouses, ship carpenters were earning good wages, the shops were thriving, and there were no signs of anything but the peace and prosperity of a very prosperous season. Since Thursday the city has been divided between two frantic mobs, eager to fall upon each other with ten times the fury of enemies in ordinary warfare, and only kept asunder by a considerable force of dragoons, foot-soldiers, and police. The mayor proclaims to all peaceful inhabitants that they must keep within their houses. The mill hands and warehousemen are unable to go to their employment; the ship carpenters are forbidden to go in a body, and dare not go singly; no man's life is safe in the streets, and the spirit of wholesale plunder is let loose. The two parties attack each other in deadly earnest, and consider they have all the sanctions of religion for mutual hatred. Separated in one place, they gather in another and renew the battle, and there are daily returns of the killed and wounded by bullets, swords, and bludgeons. Our correspondent gives a list of some thirty casualties admitted into the General Hospital alone during two days, and other cases have, of course, been treated at home. It reads like a return of the wounded in an action.” A little army of soldiers and police is encamped in the town, and now the mayor is swearing in special constables; for the riots were even yesterday by no means at an end. All this is occurring in Belfast, the most thriving and enterprising of Irish towns, the capital of the Protestant province of Ulster, and the place which is two years hence to receive the British Association. Of course this malignant spirit is a legacy of the past—the fruit of long-continued Orange ascendancy, now threatened by the rapid immigration of the Catholic element. It is obvious that Home Rule would but intensify these party outbreaks, and that the Imperial Government, who lately in good faith repealed the Party Processions Act, can do little to remedy so deplorable a state of things, beyond the impartial administration of the law. Great is the responsibility of the clergy, whether Protestant or Catholic, who keep alive a senseless animosity which engenders such excesses!

A fall of two shillings a quarter in the price of wheat is welcome news. Mark-lane is a faithful barometer of harvest prospects, and the downward tendency of prices is at the present time a sure index of the good results of a week of glorious weather. If the reports as to the state of the crops are chequered, and on the whole unfavourable, there is reason to hope that the harvest will be gathered in good condition.

Comparatively mild as are the provisions of the new Licensing Act, they are producing a beneficial effect, and the magistrates are generally enforcing them with firmness. In London and elsewhere drunkards find themselves subject to condign punishment. At Exeter and Maidstone the earlier hours of closing have provoked mob disturbance, but in many other places there is in consequence a marked improvement in the sobriety of the population.

The ex-Emperor Napoleon has had a trying time of it at Brighton as well as at Bognor. At the Stanley meeting and the Aquarium he was unmolested, but His Majesty on going for an airing has to leave his residence by the back door, and now he has been interviewed by a reporter of the *Telegraph* relative to the coming Imperial oblique at Berlin, as though he were the oracle of Dordona. His views, as reported, are that peace is in no danger from the Imperial meeting; that any compact which the three Emperors may make will last so long as circumstances are favourable, and it is absolutely to the interest of the three contracting parties that the agreement shall remain in force; but that when the time for aggression or defence shall have arrived, their conduct will be influenced, not by verbal or written agreements entered into at Berlin, but by the circumstances and necessities of the hour. Meanwhile Russia, which will never give up its designs in the East, will be anxious not to “keep down” France, a possible future ally. His Majesty with good reason has no faith in the peace professions of M. Thiers, who has increased the cost of the army by a hundred millions of francs, and spent fifty or sixty millions “without any authority whatever.” “All his acts show,” says the Emperor, “that he has a design of going to war in two or three years.” Not a few people, Sovereigns included, can take a juster view of the situation as spectators than as actors, and Napoleon III. is amongst them.

If the *Liberté* is to be believed the Pope will soon be rid of what we are most of us aware he considers troublesome schismatics. Father Hyacinthe, whose outspoken sermons excited so

much attention, and the Abbé Michaud, late vicar of the Madeleine, in which Church the former delivered many of his controversial addresses, are, according to the forementioned authority, about emigrating to New Caledonia with a view to found a Church in accordance with the views they hold among the political convicts in that settlement. Pius IX., and ultra-Catholics generally, will be rejoiced if the news prove true, and be fully disposed to “speed the going” from a sphere where they have had no small share in weakening the influence of Rome. Amongst the convicts their powers for evil will of course be limited, and “whilst distance recommends them to the sight,” the spiritual despots of the Vatican will probably view their proselytising enterprise in the French settlement with calm equanimity.

The recent municipal elections in Italy, which resulted in the signal discomfiture of the clerical party, seem to have produced a profound impression upon Cardinal Antonelli, who is very urgent that Pius IX. should at once come to terms with the Italian Government. The stubborn Pope, however, will not hear of any such transaction, and the people of Italy are as little anxious on the subject, but desire that their King shall deal more firmly with the Vatican. Sir George Bowyer, the faithful henchman of the Pope, contends in the *Times* that in Rome at least, no victory was gained by the Nationalists, but that, if the Government employés and officers had been deducted, the clerical candidates would have been returned. When, however, Sir George says “that more than half the total number of Catholic voters did not, for want of organisation and from fear of the consequences, go to the poll,” he gives up his case. “Is it possible,” pertinently asks “An Italian” in reply, “that there could be division, confusion, or faint-heartedness when Infallibility has spoken? What becomes of the faith, zeal, and heroic devotion of good Catholics if they hesitate to go to the polls at the Pope's bidding, even when secret voting is sure to screen them from the consequences?” The acts of an Antonelli are surer evidence of the final issue than the special pleadings of a Bowyer; and the Cardinal virtually admits the defeat of the *Papalini*.

The Geneva Court of Arbitration continues in session, but its labours are apparently drawing to a close. A telegram from that city holds out the expectation of an important announcement in a day or two, and it is semi-officially stated at Washington—where the reticence observed by our Government is not followed—that the result will be favourable to the United States. Several awards have already been agreed upon, and there are said to be indications that a gross sum will be granted by the arbitrators on the conclusion of the adjudication.

THE FIRST ELECTION UNDER THE BALLOT.

THE Pontefract election, which took place last Thursday, was watched with the keenest interest as the first trial of the Ballot Act. Election agents from all parts of the country were present to see how the new machinery worked. There can be little doubt that the final result would have been much the same under the old or the new system. Mr. Childers, the new Chancellor of the Duchy of Lancaster, has been re-elected by a majority of 80 (658 to 578) over his Conservative opponent, Lord Pollington. We are glad that this energetic reformer and administrator has returned to office, and hope that his presence once again in the Cabinet will help to infuse new life into his colleagues. To have preferred to the veteran Liberal, who had so faithfully served the constituency, a nondescript, untried, and vacillating politician like Lord Pollington, would have been a disgrace to the borough. Probably Mr. Childers, as the better speaker, the stronger man, and having the best cause, suffered some disadvantage from the adoption of the new electoral machinery. But however that may be, both candidates had ample opportunities of addressing the constituency, and the electors enjoyed every facility for recording their votes.

If not absolutely perfect, the first experiment of the ballot contains the promise of complete success. No one would contend that secret voting is *per se* better than open voting. But the former, as Pontefract attests, tends to secure quiet elections, and the free exercise of the privilege of voting, and to reduce within a small compass the facilities for corruption and undue influences—objects which open voting, coupled with Draconian enactments have, to a large extent, failed to secure. First there was the nomination on Monday week. It was a tame and business-like proceeding. No mobs were collected to create uproar and indulge in horseplay, to clamour down the candidates, and to fill

the streets with disorder and drunken excesses. The town was quiet, and the beer-barrel did not flow quicker than usual. It was the same on the day of polling. "Throughout the borough a strange and unwonted quietude reigns. No bands of music paraded the town. No colours or banners were seen in procession. The church bells were silent. A few vehicles were engaged in bringing up infirm or indolent voters, and a few canvassors were seen in the side streets in search of dilatory voters. But both at Pontefract and Knottingley the topic was the dulness of the election. 'It hardly seemed like an election,' the tradespeople said; and the publicans were woefully disappointed at the smallness of their takings. "Persons of great experience declare that they never saw a contested election in which less intoxicating liquor was drunk." Thus the candidates were saved a serious expense, and morality has incalculably gained. The polling-places were, moreover, official buildings or schoolrooms, the use of which would necessarily greatly diminish the cost of the election. Whatever has that effect will give greater range for the choice of candidates.

There is little doubt that the Pontefract election was conducted on purity principles. Election agents seem to regard this as exceptional. They hint that bribery is easily practicable, and that "payment by results" is likely to be substituted for the old system. But these acute gentlemen appear to overlook the fact that from the opening of the poll till late in the evening, when the mayor's announcement was made, the result was absolutely unknown. To a great extent, therefore, the motive for bribery is removed. Corrupt practices have been chiefly had recourse to towards the close of the poll. But the agents of either candidate at Pontefract could not possibly know at two o'clock what number of votes were required to secure a majority. It is this uncertainty which is the safeguard against bribery. The most eager candidate would hardly lavish his money in the dark, either before or during the election.

That the somewhat cumbrous machinery of the new Act should work laboriously at first starting was only natural. The trouble of the electors is increased, and to this difficulty is mainly to be attributed the large abstention of voters. It seems that 705 out of 1,941 persons on the register—more than one-third—held aloof. Much has been made of this phenomenon, and we are even told that the real mind of the borough did not find expression under the secret voting process! But it is estimated that the abstainers in consequence of the ballot, or from political indifference, were not really more than 200. And it may confidently be assumed that the number who hold aloof from exercising their privilege will be greatly reduced as the provisions of the Act become better understood, and when political excitement is rife. The cases of personation were few, so that the Duke of Richmond may remain easy on that score. The most serious obstacle to the easy working of the Act is the "illiterate" voter. There were about 200 of these troublesome people at Pontefract, and the formalities prescribed by the Act caused much delay, each case having to be dealt with separately. Possibly, with a view to make the Ballot Act more effective, Parliament may deem it necessary, as the Bishop of Gloucester suggests, to disfranchise the "illiterates." At all events they may be expected to diminish as education extends.

The Ballot Act has thus substantially answered the objects for which it was passed. The Pontefract experiment shows that it secures peace, order, and purity in Parliamentary elections. Difficulties will no doubt arise in its working—many of which can be overcome by future legislation—but we may safely assume that it will put an end to some of the most serious evils and excesses of our electoral struggles, and that the Parliamentary and Municipal Elections Act will remain permanently on the statute book to mark the advent of a new and brighter era in our political experience.

THE PRESIDENTIAL ELECTION.

DURING the last few weeks the Presidential contest in the United States has entered upon a new but not unexpected stage. The old anti-slavery party have drawn a sharper line of demarcation between General Grant and Mr. Horace Greeley than previously existed. Both Mr. William Lloyd Garrison and Mr. Wendell Phillips have issued manifestoes in which they pronounce strongly and clearly in favour of General Grant, who, whatever may have been his original shortcomings as a politician, was never false to the cause of the negro either as a military commander or as chief magistrate of the United States. How far Messrs. Garrison and Phillips may have been influenced by personal feeling it would perhaps be difficult to

determine. It is, however, worthy of remark that, although Mr. Greeley was always a consistent advocate of emancipation, he was separated from the New England abolitionists by broad divergencies of opinion, and was often unsparing in his criticism of those bold pioneers of freedom who cared more for the rights of humanity than for the American Constitution or Union. The leaders of the Republican party and the anti-slavery men *par excellence* did not discover until long after the war had begun that all the while they had been moving in parallel lines, and that in the presence of a war with slaveholders there was no radical difference of opinion among them. Nevertheless Mr. Greeley has never been forgiven for his old antagonism to the uncompromising abolitionists of Boston and Philadelphia; and it is now also remembered against him that when the Federal banner was far from being in the ascendant, he coquetted with the Confederate delegation at Niagara, and that when the war was over, he offered himself and was accepted as bail for Jefferson Davis. Mr. Greeley was, no doubt, influenced by upright and generous motives, and impartial observers may therefore the more readily excuse his eccentricities. It cannot with justice be alleged that he ever failed to claim for the bondsmen of the South the full measure of their civil and political rights, or that at any time he lent a friendly ear to those insidious proposals of compromise which at the outset were entertained by Mr. Adams, and even by Abraham Lincoln. Mr. Greeley had his own points of view, which we are bound to respect, and it would manifestly be folly to allow his peculiarities of mind and temper to stand in the way of a frank recognition of the splendid services which it has been his privilege to render to the cause of human freedom.

Unhappily, however, the courageous editor of the *New York Tribune* has been taken up by the Democratic party. It is not his fault that the Baltimore Convention has ratified the nomination of the Cincinnati Republicans. He did not ask the Democrats for their support, and there has been nothing in his course towards the South which can justify the conduct of the Southern leaders in zealously supporting his candidature. The Ku Klux Klan has found no confederate or ally in him; while it is probable that but for his powerful aid the negro might have had to wait some time longer before he was invested with the supreme functions of citizenship. But the Democrats have adopted Mr. Greeley not for the love they bear him, but because of their relentless hostility to General Grant. It is true that the "New Departure" Democrats honestly accept the abolition of slavery with all its consequences; but although personally influential, they are few in numbers, and their voice alone would have been powerless to secure the nomination of Mr. Greeley at Baltimore. With the bulk of the party that nomination is simply a choice between two evils. The Southern Democrats naturally experience a far stronger feeling of resentment against the military conqueror of the South than they do against a journalist who has simply written articles against their cause, and who now pleads for the burial of the tomahawk and a general amnesty. Apart from the sympathy which the loyal Democrats of the North cannot fail to entertain for their Southern brethren, they have many grounds of complaint against General Grant of both a personal and a political character. They remember, for instance, that he was once a Democrat like unto themselves, and they naturally lay stress upon the many errors which have notoriously disfigured his administration. But above and beyond all other considerations, they desire to recover a portion of their lost influence in the national councils. It is believed that if Mr. Greeley is elected, the spoils of victory must be divided between the disaffected Republicans and the Democratic party. As he would necessarily depend upon their joint assistance for the means of successfully upholding his policy in Congress, he must (so it is argued) provide for a representation of both parties in his Cabinet. It is the knowledge of this danger which renders the old anti-slavery leaders the more zealous in their advocacy of General Grant's re-election. They fear that if a pro-slavery Democracy shares in Mr. Greeley's triumph, much of the good which has been accomplished in the South since the fall of Richmond may be jeopardised. These apprehensions are, we believe, at the bottom of a good deal of the enmity with which Mr. Greeley's candidature is regarded by many of his old associates.

It is true that Mr. Sumner has ranged himself on Mr. Greeley's side, and it cannot be denied that the great Massachusetts Senator is still a tower of strength. His influence is, however, on the wane. The nation has rejected

his implacable counsels on the Alabama question; and, moreover, it is too well-known that his hostility to the President is the result of long existing personal differences. Still it may be thought that the open avowal of his strong partisanship for Mr. Greeley will help to alienate the negroes from General Grant; and indeed, by his recent letter to the coloured electors, Mr. Sumner has avowedly endeavoured to secure the negro vote for his friend and ally. At this distance it would be absurd to speculate upon Mr. Greeley's chances of success; but we may state that, in the opinion of persons well qualified to judge, the blacks regard the Democrats with such a bitterness of hatred that nothing whatever will induce them to vote for a candidate who is supported by their ancient enemies. On the other hand, Mr. Greeley's nomination has excited great enthusiasm among the friends of Cuban independence. There is no part of General Grant's policy which has inspired more distrust than his refusal either to recognise the belligerent rights of the Republicans of Cuba, or to bring the moral influence of the United States to bear upon Spain with a view to the speedy termination of a war which has been stained by so many crimes against human nature. Such being a general view of the facts, it will be seen that each of the two candidates possesses great elements both of strength and of weakness, and that at present have no means of surely forecasting the issue of the impending election.

HOW IT STRIKES A STRANGER.

August 20, 1872.

It will soon be time, if indeed it is not time already, for the Liberal party to look out for a new programme. The programme of 1868 is being rapidly worked out, and by the end of next Session nothing more will remain to be done, unless some of the chimeras, or crotchetts, or things for which the country is not ripe, be adopted from the outside. There are a vast number of them waiting to be taken up—not yet orthodox, but which will assuredly have to become so if Liberalism is to preserve any vitality. Without saying that it is the most important, I would venture to plead, nevertheless, for what is known as personal representation. It must have occurred to almost everybody who has had much to do with the House of Commons, that the individuality of members is daily becoming less; and precisely for this reason, that the constituencies are becoming more and more individual—that is to say, they are split up into sections, each of which has such eager opinions that it will support no member who does not believe in them. In every borough, for example, there is a Permissive Bill party, a publicans' party, a disestablishment party, an Establishment party, and so on; and the temptation is very great to an unscrupulous Liberal candidate to attempt to satisfy all parties, and become a mere compromise. The Conservative candidate is not liable to a similar temptation—or, at any rate, not so liable—because Conservatism is always more uniform; that is to say, less living, than Liberalism. A man of strongly pronounced opinions on any of the points which are in dispute amongst Liberal electors, stands a poor chance of being returned, and what the publicans have done during the debates on the Licensing Bill is and will be done by other bodies. The Permissive Bill man will care more for his bill than for Liberalism generally, and will decline to vote even for Mr. Gladstone himself unless he avow himself a disciple of Sir Wilfrid Lawson. The Liberal members in the House are now almost all alike. They are almost all rich, richer than ever—almost all pre-eminently dull, and what is called "safe." They will vote straight enough about a bill like the Ballot Bill, which everybody acknowledges, but when they think that by voting or speaking about one of the unadopted questions they will damage themselves, they stay away. For this the system of personal representation would be a complete cure. Men would be chosen for the reason for which they are neglected now; that is to say, for the decisiveness and earnestness of their beliefs, or in other words for their eminence. Mr. Mill for example would return to the House, and Mr. Miall might be elected a dozen times over without the least difficulty. On the other hand, numbers, one might almost say masses of the poor, pale, ineffectual wealthy ghosts for whom we now vote to keep out the Tory would disappear. Maybe many members of the Government would go. At least some might be named whom I believe no quota of electors would privately prefer, provided they had anything before them but Hobson's choice. Personal representation would immensely raise the character

of the House, and would make politics a genuine thing for us again.

It is refreshing for people who are kept in London during the month of August to know that after all there are worse places than London. The Rivers Pollution Committee has published its report, and gives a lively picture of the state of things on the banks of some of the rivers where selfishness and greed have been allowed to have their own way unchecked by legislation or litigation.

The river Almond is a tributary of the Forth, and a stranger left to his own imagination in Fleet-street this burning hot afternoon, and turning over the words Almond and Forth in his mouth, would be apt to envy the fortunate Scotchman who lived near them. But let us listen to the Commissioners. "We found the Almond at Whitburn Bridge a very pasty somewhat turbid stream. About five miles lower down it is joined by the Briech Water,

a very turbid brown stream, of considerable volume, much polluted by iron-works, and smelling offensively of paraffin oil, strong films of which were floating upon its surface, whilst much tarry matter was adhering to the vegetation on its banks. The grass on the adjacent meadows was burnt up and destroyed wherever the stream had overflowed its banks in time of flood.

The water was neutral to test papers, and 100,000 parts of it contained 2-3 parts of paraffin oil. A small tributary of the Briech Water passing through the Addiewell paraffin oilworks leaves them frightfully polluted. Its water had an acrid reaction, but contained at the time of our visit only 1 part of paraffin oil in 100,000 parts. The thick and offensive deposit on the grass at both sides of the stream showed, however, that it must occasionally be the conduit of very large quantities of waste, but combustible oil and tarry matter." It appears too,

that when once water has been polluted by paraffin nothing will clean it. "The oily matter," say the commissioners, "is as indestructible as gold, it resists nearly all chemical agents, and undergoes no oxidation either by exposure to the air, or filtration through porous soil." The inhabitants of Linlithgow complained bitterly of the nuisance, and the surface of their river could actually be set on fire. So that Phlegethon becomes no fable, and our sweet upland streams, which ought to gladden the earth and fringe the meadows with the willow and the alder, are transformed into rivers of the pit—a literal hell upon earth.

The commissioners report, too, that there is not the slightest reason for inflicting this terrible plague upon the country. All the paraffin refuse might be used, but the proprietors of the works will poison a whole country rather than diminish a sixpence of their profits, and there is nobody strong enough to force them to obey the law. What those persons have to expect who try to stop river pollution may be gathered from the example of the proprietors of Dalkeith Palace, Melville Castle, and Hawthornden, who, in 1841, commenced law proceedings for the purification of the North Esk, and got a verdict in 1866. Most people, I should say, whose instincts are not altogether corrupted or ruined by money, would rather give up a good many luxuries than see the brooks of this country running paraffin fire; and, if the Liberal party want a creed, surely here is an article for it. Let them legislate for sweeter air and absolute purity of our streams.

Londoners have not the smallest notion of the power of the Established Church in country places. Walking out the other day through a village some little distance from town, I found all the handposts newly painted, and covered with neat-looking crooked nails, to prevent desecration by ambitious boys or law-defying bill-posters. The meaning of the nails was rendered palpable to the latter class by the words "stick no bills" in large letters on the posts. To the climbing boys, of course, the nails needed no interpretation. A puffing tradesman's placard, which an enterprising bill-poster to the world or to the universe had somehow contrived to stick on the posts, had been officially defaced; but the announcement of the meeting of the Church Defence Association was allowed to stand untouched, stuck right under the nails, where I suppose it was not expected that anybody would dare to paste anything. Of course, in itself, the incident was of no consequence; but it just shows the position of the Church in the country. The Church, in fact, may do what it likes; and, what is worse, when it likes to do nothing, nothing can be done by other persons.

I know something of this village to which I have referred. The parson is very rich and his living is very rich. He dislikes his profession, and was put into it to keep the living in the family. He wanted to go into the army, and, being obliged to take to preaching, he

consoles himself by ten minutes' sermons and good living. He is a blight upon the whole community. It is expected that the parson should head every movement for reform in a village, and, as he stands aloof, no reform is ever forthcoming. Public-houses increase, nuisances prevail; there are no reading-rooms, no recreation-ground, no drainage; the whole population, in fact, is barbarian. If he were out of the way, or rather, if the Establishment were out of the way, and he were nothing more than an ordinary minister of religion, the villagers and farmers would not wait for him as they do, but would of themselves amend what they are every day crying out to have amended. It is a strong argument in favour of disestablishment that it will abate the social tyranny of the vicar—a tyranny which may sometimes be paternally exercised for good, but in multitudes of cases, at least in my experience, is simply conservative.

Mr. Childers's appointment to the Duchy of Lancaster is to be considered as merely temporary; a piece of news which the most uninstructed of politicians would doubtless have evolved for himself out of his own head. But I may say a little more—that he will probably find his way back to the Admiralty, where Mr. Goschen has not given much satisfaction. He is altogether out of his element; and the semi-organized condition of the Admiralty, in which Mr. Childers necessarily left it, continues with scarcely the slightest change. The consequence, of course, is muddle. Mr. Goschen may probably say that he was new to the office and required time; but he has been at the Admiralty now since March, 1871, and surely might have moved a step before August, 1872.

C.

They had one thousand and one unquestionable reasons for disliking Mr. Greeley. Only a few months back he had done everything that scathing invective, trenchant wit, and bitter hatred could do to scarify them. It was indeed hard work to forgive such a man, and forget all he had said and written against his opponents. These are, however, times of political somersaults, and no gyrations are too extraordinary for American statesmen. To see Horace Greeley, Carl Schurz, and Charles Sumner "go back" on all their old friends and principles is a strange spectacle; but to see "Old Line Democrats," and Secessionists, and Tammany hacks hoisting the Greeley flag and proclaiming Horace as the saviour of society, is equally astounding. Scotland may, as of yore, "stand where it did," but the United States do not. There everything is chaotic. Everything is topsy-turvy, and each morning brings new upheavals and new developments.

As I have remarked, the nomination of Horace Greeley excited amusement. Never has there been a contest in which there were so many comic elements. Mr. Greeley has cut so many public capers that his career furnishes an exhaustless source for wit and humour. Even now the great dread of his supporters is that some *fauve pas* of his may ruin his chances before they can be tested at the Presidential vote. Carl Schurz has, it is said, been the mouthpiece of thousands in conveying to the candidate good advice embodied in the old proverb, "Speech is silver, but silence is golden." As I heard a New York politician say, "If he will only shut up he may be elected."

To show how things are "mixed," I may mention that William Lloyd Garrison and Fred Douglass adhere to Grant as the negro's friend, while Charles Sumner and Sella Martin declare that Greeley is the only true, original, pure, and unadulterated champion of the coloured race. In the South, Jeff Davis and all his former legionaries are to a man "out for Horace." With regard, however, to the negroes, my personal observation induces me to think that neither Sumner nor Sella Martin can hinder their going solidly for the Grant ticket. The blacks are absolutely ignorant of Greeley, and in fact while they were slaves they had no means whatever of knowing even the names of the Northern abolitionists. A story is told of a coloured member of Congress who, when asked if he knew Lloyd Garrison, replied, that he had "never heard of him," and then asked whether Mr. Garrison had been "a slave or a free negro"? Of course you have heard of the traditional Pennsylvanian Dutchmen, who at every Presidential election believe that they are still supporting General Jackson; and we are all familiar with the joke which represents certain Frenchmen as firmly convinced that the Third Napoleon was only the First Emperor returned at the head of the Old Guard. These old jokes will have a literal parallel in the South. The negroes recognise Grant alone as their liberator. No other name can arouse their enthusiasm—they know no other leader, and a hundred years hence, unless they are more rapidly educated than seems likely, they will still swear by and vote for Grant.

On the other hand, the white people of the South are as united for Greeley as the negroes are for Grant. Moreover they have buried the hatchet, and have given up all the shibboleths they once defended in legislative halls and fought for on bloody fields of battle. Henceforth there can be no doubt that all the lingering animosities of former days have received a final blow. The negro has votes, and ex-slaveholders are now competing with old abolitionists for negro suffrages. Whatever else this campaign may do, it bids fair to promote a better understanding between the coloured and the uncoloured. Another cheering sign is the decreasing power of "the Irish vote." The palmy days of Irish supremacy are gone for ever. The Germans and the negroes have no love for the rascally adventurers who used to save Ireland by getting themselves into snug Government berths. American-Irishism may have a fitful existence for years to come, but practically it is "played out."

The contest waxes fast and furious. In my next letter I shall tell you the impressions made on my own mind during an extended tour through a number of States.

A preacher, one slippery, frosty morning, going home with one of his elderly members, the old gentleman slipped and fell. When the minister saw that he was not hurt, he said, "My friend, sinners stand on slippery places." "Yes," replied the old man, looking at the preacher, "I see they do, but I can't."

MEN AND THINGS IN AMERICA.

(By a *Cosmopolitan*.)

THE NEXT PRESIDENT.

The sovereigns of the United States will shortly have to elect an Emperor. It is true they call him a President, but "what's in a name?" As a matter of fact no emperor of modern times has more power than an American President. And still more singular is it that the *plebiscitum* of a Napoleon had no more farcical features than has the election of a ruler of the sovereign States. Napoleon, when he wanted to be re-elected, managed the matter very simply. He said to his prefects, "Re-elect me." This was enough. So also our Emperor tells all who are in authority under him to use all that money, official influence, and governmental ways of "working the oracle" can do to extend his term of office. It is a question whether Napoleon's prefects could do as much for their master as Grant's postmasters are able to do for their chief.

The Presidential contest commenced with the nomination of a candidate by the Labour Reformers, who are a sort of American Odgers and Potters. Judge Davis, of the United States Supreme Court, was the choice of the Labour Reformers. Then the anti-dramshop party got up a nice little convention and went through the business of proposing, discussing, and accepting a candidate. The Anti-Masons also met in solemn session, and decided that Freemasonry was the world, the flesh, and the devil combined. They, of course, chose a candidate; and singularly enough, to add to the humour of the affair, they adopted Charles Francis Adams, who happens to be a Royal Arch Freemason!

The real work of the campaign began at Cincinnati, where the discontented of all parties met in a Cave Adulam, and resolved to arm themselves at all points and sally forth to fight for the war cry, "Anything to beat Grant." At Cincinnati Horace Greeley was, after fierce discussion, chosen as the chief of the Liberal Republicans. At first the news that Greeley was actually a candidate excited consternation and amusement. The Democrats had been used to hate Horace with the most intense cordiality, while he had denounced them with a bitterness never exceeded even in American politics. "All Democrats," once said the *Tribune*, "are not horse-thieves, but all horse-thieves are Democrats." Mr. Greeley had even declared his anxiety that whenever he departed this life his tombstone should record his inveterate hostility to the Democracy. Could all this be forgotten and the Democratic party be induced to accept the Liberal Republican nominee? This was the question.

At first the *New York World* and many other Democratic papers fought shy of Horace. They did not like him. Theirs was not the nameless antipathy embodied in the lines:—

I do not like thee, Doctor Fell,
The reason why I cannot tell;
But this I know, and that full well,
I do not like thee, Doctor Fell.

Epitome of News.

The Queen spent two days at Holyrood Palace, driving about Edinburgh, and visiting with her children the various objects of interest. The royal party arrived safely at Balmoral Castle on Saturday. Her Majesty has caused it to be announced that in the course of her drives through Edinburgh and the neighbourhood she has been extremely gratified by the warm and loyal reception which has been given to her by all classes.

The Victoria and Albert, Captain the Prince of Leiningen, sailed from Cowes on Monday evening for Copenhagen, with the Princess of Wales. The Prince of Wales, who is attending the Autumn Manoeuvres, will afterwards follow the princess.

Princess Christian and her infant daughter are, by the latest accounts, doing extremely well.

On Saturday the Emperor Napoleon, accompanied by the Prince Imperial, visited the aquarium at Brighton. The habits and peculiarities of the various fish were explained and illustrated by Mr. Henry Lee, F.L.S. His Majesty has, it is said, threatened to leave Brighton, but the mayor has written to the papers begging the townspeople to allow him to prolong his visit by granting him the privacy he desires.

The Japanese Ambassadors reached Liverpool from America on Saturday, and proceeded to London. On Monday they dined with Lord and Lady Granville, and after dinner visited the International Exhibition, which had been brilliantly lighted up for the occasion.

The Chancellor of the Exchequer and Mrs. Lowe have left London for Scotland.

Mr. W. H. Smith, M.P., has sailed from Liverpool on a tour in Canada and the United States.

Dean Stanley's indisposition is more serious than was supposed. A telegram has been received in St. Andrew's from the Rev. Dr. Boyd, who is at present residing at Ballinloan, Dunkeld, to the effect that the dean was severely ill, and had been forbidden by his medical attendant to preach.

The President of the Local Government Board is about to appoint eleven assistant inspectors to assist the existing poor-law inspectors in carrying out the work of the department.

The *City Press* says that the solicitors to the Bank of England, Messrs. Freshfield and Co., in consideration of the increased price of provisions, &c., have presented to their clerks a handsome bonus to their salaries.

A street-preacher named Gibson was on Monday charged at the Lambeth Police-court with having created an obstruction in a public thoroughfare by assembling a crowd to listen to his utterances. He had been previously cautioned by the police, and was now ordered to enter into his recognisances in the sum of 10/- to keep the peace.

A hairdresser, named Law Eccles, was fined 20s. and costs by the Huddersfield borough magistrates on Friday for cutting off the hair of a girl aged nine years, who had gone to his shop to have her hair dressed.

Mr. Jury, proprietor of the Shelburne Hotel at Dublin, was accidentally killed on Friday by falling out of his bedroom window at Berkeley-square, Bristol, where he was on a visit.

Some of the cattle in the district of Kingston are, it is said, infected with foot-and-mouth disease, and have communicated it to the deer in the Home Park of Hampton Court.

Lord Ebury, Sir F. Lycett, Mr. T. Brassey, M.P., Mr. T. Baring, M.P., Mr. J. Figgins, M.P., and others, have joined the Lord Mayor's Committee for the purchase of the Alexandra Park, and the development of the property in the true interests of the people.

At the Leeds Assizes, on Friday, an accountant named Chambers recovered 1,500/- from the Midland Railway on account of injury received in a collision.

A young girl named Clara McCall was travelling on the Great Western Railway on Saturday morning, in an excursion from train Bristol to Weymouth, when the door of the carriage in which she was seated suddenly flew open. The girl fell out, and was killed on the spot.

A serious carriage accident and narrow escape occurred a few evenings since at Abbotsbury, Dorsetshire. The carriage of Captain Elphinstone, containing Sir James Elphinstone, Miss Elphinstone, Captain Luttrell, and Captain Elphinstone, was returning from Weymouth to Bridport, when the horses became unmanageable, and the occupants of the carriage were all thrown out, perhaps luckily, as it happened, for the horses, proceeding at a furious pace, fell with the vehicle over a cliff, a height of fifteen feet. Strange to say, with the exception of a few scratches, the animals were uninjured.

The South-Western Railway Company are importing Belgian coal and mixing it with Welsh coal in consequence of the high price of the latter. The company's annual consumption is 100,000 tons. A permanent rise of 5s. a ton in the price of coal will make a difference in the coal expenditure of the company of 25,000/- a year.

Another frightful murder has taken place in Islington. Lydia Venables, a widow, cohabiting with one Alfred Chatterton, had a quarrel with her paramour, and during his absence cut the throat of her daughter, a child three years of age. When arrested she confessed her guilt, and coolly gave her reason for committing the outrage. The child's throat was so terribly cut that nothing but the bone prevented the head from being severed from

the body. Prisoner was committed for trial at the Central Criminal Court.

According to the *Scotsman* the new political party has collapsed. At the last meeting there was much discord and tumult. The chairman (Mr. Morley, M.P.) declared that he washed his hands of the whole thing, and the meeting dispersing without agreeing upon anything.

Joseph Kidd, aged nineteen, who is known as a prize swimmer, has been drowned while bathing in the Surrey Canal.

The Prince of Wales's visit to Portland was unfortunately attended by a fatal accident. A sailor on board the *Bellerophon* fell off one of the yard: as they were being manned, and was killed instantly. A similar accident occurred on Thursday on board the *Achilles*.

The public subscription to the Warwick Castle Restoration Fund, now closed, is roughly estimated at between 20,000/- and 30,000/-.

A minute has been issued from the Board of Trade, embodying a number of regulations relating to the water supply of the metropolis, under the Act passed in the session of 1871. These point to a more efficient system of communication pipes, and amongst other provisions it is laid down that no pipe in connection with the company's water shall, in any way, communicate with any cistern intended for the reception of rain water.

At the Hammersmith Police-court the baby-farming case, in which Annie Wheeler is the defendant, was again gone into. It was proved that the woman had received 5/- at the time of taking charge of the child, and that she was to have 1/- a quarter afterwards, but that, after having care of the infant for a few weeks, she had expended the whole of the money paid her and was obliged to ask for means to defray the funeral expenses. A surgeon stated that had the child been fed with carefully prepared food, it would have lived. The prisoner was committed for trial, bail being accepted.

The death is announced of Sir T. G. Fermor-Hesketh, M.P., which creates a vacancy for the borough of Preston.

FOREIGN MISCELLANY.

A French paper recently announced that Belfort was being fortified by the Germans, with a view to its annexation. This report is now contradicted on semi-official authority. It is explained that the only works going on are such as are required to prepare for the winter occupation by the garrison.

The Feast of the Assumption was observed as a holiday in the French capital, but it was a very quiet one. For twenty years Aug. 15 had been kept as the Emperor Napoleon's *fête-day* with much pomp and display, but of this no one seemed to think. The churches were crowded, and the Archbishop of Paris officiated at Notre Dame.

The Emperor of Russia had a narrow escape during his last voyage to Livadia. A large stone had been placed upon the rails near the station of Mordarowka on the Balta-Odessa line. Happily, the conductor of the imperial train saw the stone, and drew up in time to prevent an accident.

CONVICTION OF JUDGE BARNARD.—We learn by a telegram from New York that Judge Barnard has been removed from the bench by a unanimous vote of the court. He is disqualified for holding office in future, and found guilty on all the charges connected with the Erie Railway suits instituted by English shareholders.

EMERSON'S HOUSE ON FIRE.—The New York *Home Journal* informs us that "the house of Ralph Waldo Emerson, situated in one of the pleasantest parts of Concord, was burnt on Wednesday morning last (24th ult.). Mr. Emerson and wife were at home, and assisted by friends and neighbours, saved nearly everything of value on the first and second stories, including the valuable library."

A KING'S GRIM.—The *Rangoon Mail* says:—"The King of Burmah has taken the death of his Queen very much to heart; she was his first love, and he married her when he was only a prince. He sees no one at present, and is said to gaze upon skulls, whilst pondering on the vanities of life. I hope he is not going mad. The late queen's food is placed for her daily, and she is not spoken of as dead, but sleeping."

GARIBALDI has written a letter to the *Movimento* of Genoa, in which he traces out a radical programme, which he imposes on the Government of Victor Emmanuel on pain of being overthrown. He demands the suppression of all religious corporations without exception, and insists on obligatory gratuitous and lay instruction; lastly, he interdicts the existence at Rome of any Catholic teaching, because "the clerical sect perverts instead of educating."

A UNIVERSITY IN WESTERN AFRICA.—Professor Blyden, an educated coloured man and accomplished Arabic scholar, who is making an exploring expedition into the interior of Africa, writes from a town eighty miles from Freetown, Sierra Leone, that he has found a Mohammedan University with about a thousand persons connected with it. To his surprise, he found that there were large numbers of girls among them studying the Arabic. The teachers were glad to get the Arabic Bible, published by the American Bible Society, and were not unwilling to admit it as a text-book.

PRESIDENT GRANT AND MR. SUMNER.—In a recent letter Mr. Sumner recommended the negroes to vote for Mr. Horace Greeley, and at the same time denounced General Grant in severe terms, as more deserving of impeachment than re-election,

and declared that he had never shown himself a friend of the coloured race. General Grant, in a conversation with some friends, has, it appears, replied to this attack. He admits that he has not always been an Abolitionist, but says that he was in favour of the emancipation of the blacks as a war measure, and that he afterwards advocated negro suffrage. He thinks that his own acts may fairly be set against Mr. Sumner's words, and expresses satisfaction with the political situation.

THE EMPEROR WILLIAM.—The *German Correspondent* of Saturday says:—"His Majesty the Emperor and King has begun to make use of the baths of Gastein, and the present state of his health is in the highest degree satisfactory. When the weather is favourable His Majesty makes daily excursions, sometimes on foot and sometimes in a carriage, into the beautiful neighbourhood of Gastein, and devotes a portion of his time, with his wonted punctuality, to the discharge of public business. Her Majesty the Empress Augusta set out on the 11th instant, from Coblenz, to pay a visit to the Grand Ducal family of Baden, at present residing in Mainau, near Constance. On her way the illustrious lady visited the industrial exhibition of the Palatinate in Kaiserslauten, and met with a most cordial reception from the population. On the 12th instant Her Majesty arrived in Constance."

THE REBUILDING OF CHICAGO.—Chicago was burnt about nine and a half months ago, and the remarkable energy shown in rebuilding the city is attracting general admiration. The reports of the destruction stated that 98,500 people were left homeless, of whom 74,500 resided in 13,300 buildings on the north side, where every house was consumed on a surface covering 1,470 acres. The report now comes that dwellings for 70,000 people have already been built in that division of the city. In the South Division, where the hotels, theatres, warehouses, shops, and stores were located and mostly destroyed, 3,650 buildings were burnt on 480 acres, and it is announced that the ground on the burnt district is now nearly covered, while the buildings completed and those under construction are said not only to outnumber, but also to exceed in style, value, and solidity, those that were burnt. Twenty-six miles of streets are already reoccupied.—*Philadelphia Letter*.

STRANGE SUPERSTITION NEAR NAPLES.—The correspondent of the *Daily News* at Rome reports an extraordinary occurrence at Torre del Greco. The Bishop of Ischia, a native of the place, recently died there. As his body was being conveyed to the cemetery—just, indeed, as it was about to enter the gates—messengers hurriedly came from the town to announce that the dead prelate was working miracles. The lame had been made to walk, the dumb to speak, and so on. The funeral procession at once turned about, the coffin was carried back to Torre del Greco, and the people along the line of route were urged to bring forth their sick that they might be restored to health. When the corpse was at length deposited in the church, so convinced were the crowd that the miraculous powers of the deceased attached to every shred of his clothes, that they soon stripped the dead body of all its ecclesiastical vestments, and left it entirely naked. It was in vain that the church dignitaries endeavoured to restore order. The people would not listen. At last the church bells began to ring violently. The crowd rushed out to inquire the cause, the building was closed, and soon after troops came and prevented all further disturbance.

THE CATHOLIC PRIESTS AND THE AMERICAN NEGROES.—It is well known, for Frederick Douglass himself has sounded the alarm (says the *Christian Union*), that unusual efforts are being put forth by the Roman Catholics to convert the Southern negroes to the faith. Most of these simple-hearted children of sorrow are now attached to the Methodist and the Baptist churches, whose worship is characterised by a fervour and simplicity peculiarly attractive to the negro mind. It is probable that serious difficulties will be experienced in attempting to break in upon this fascination with new doctrines and an elaborate ceremonial. Says the *Ohio Statesman*: "The missionaries doubtless count much on the fervid imagination of the negro race, their docility under spiritual guidance, and on the fact that wherever they have been brought under the influence of the Roman Catholic Church, as in Louisiana, Florida, the West Indies, and South America, they have been its devoted children. It should be remembered, however, that the negro is generally faithful to early impressions and traditions; and we suspect that it would prove quite as difficult to convert the coloured Roman Catholics of Louisiana to Protestantism as to induce their brethren of other States to cease to be Methodists or Baptists."

ALSACE-LORRAINE IN GERMAN OCCUPATION.—A letter from an "Alsatian" in the *Cologne Gazette* says that German sympathies are making very slow progress in Alsace-Lorraine, and that many still avoid all intercourse with the Germans "as if they had the cholera." The writer attributes this chiefly to the political backwardness of the population. "They know nothing whatever of Germany or the Germans, and they accordingly give credit to all the slanders which are propagated about the Fatherland as they do to the falsehoods which are told them about France. Why should they make friends with Germany when they are firmly convinced that in a few months—a few years at the utmost—they will become French again? This notion has been considerably strengthened by the success of the last loan, for three-fourths of the inhabitants of Alsace-Lorraine now firmly believe

that enough money will be raised not only to pay the debts of France, but to drive the Prussians out of their country. The priests, too, are striving hard to persuade the ignorant masses that their religion is in danger, and many years will elapse before the influence of their party can be weakened. But the German administration also commits many mistakes."

SCHOOLS AND SCHOLARS IN THE UNITED STATES.—A census return has been issued, showing that the whole number of schools in 1870 in the United States of all kinds was 141,629, the number of teachers 221,042, of whom 93,329 were male and 127,713 female. The total number of pupils was 7,209,938, 3,621,996 being male and 3,587,942 female. The total income from all sources of all the schools was 95,402,726 dollars; of this, 3,663,785 dollars came from endowments, 61,746,039 dollars from taxation, and 29,992,902 dollars from all other sources, including tuition. The total income reported is nearly three times that for 1860 and nearly six times that for 1850. It is considered quite impossible that there should have been any such increase, and the apparent increase is, without doubt, referable to a failure in former censuses to secure complete returns. Of the total number of schools returned, the public schools are 125,059; classical, professional, and technical, 2,545; and others, 14,025. The total number of teachers in public schools is 183,198, and in the classical, professional, and technical, 12,767. The number of pupils in this latter class is 245,190, and in the public schools 6,228,060.

THE PEDIGREE OF THE UNITED STATES.—The *Boston Globe* disputes a statement recently made in this country that the descendants of the original settlers in the United States do not now constitute a majority of the white population:—"For the moment one feels that the country is really going to the dogs. Assuming that a hundred years ago the people of the United States were almost wholly of English stock, and granting that in that time they have sunk from par to 40 per cent. in representative population, we shall in another hundred years, according to this style of logic, get to be all foreigners and the sons of foreigners, losing all right and title to the memory of the Fathers, having as little claim to the glory of Bunkerhill and Lexington as to that of the Boyne or Waterloo, and logically destitute of the right to blow off our fingers or set people's houses on fire on the Fourth of July. The assumption, in the first place, that the New World was stocked by England exclusively is without foundation. There was at the outset a very large influx of Irish and Scotch. Settlements of Danes, Swedes, and Dutch were made in New York, Pennsylvania, New Jersey, Delaware, and Maryland. In fact, the Dutch and Swedish population in the vicinity of New York and in many parts of Pennsylvania nearly, if not quite, equalled the English. Nor has the stock been so extensively watered since then as our author would have his readers think. In New England there has been little or no mixture of bloods. The curious in such matters will find in nearly every town and village in these six States the names that were known there a hundred years ago, though they are more largely represented in the newer States and territories, which have been peopled in a great measure by their possessors. Only in our manufacturing towns and cities does the foreign-born population assume any importance. The farming communities and the numberless country villages of New England know not of it, but keep their old race integrity as a century ago. In the early days of the country, before the days of the packet ships and screw steamers, the emigration was limited. Now the ocean swarms with craft, all busy in transporting their cargoes of blood and bone and sinew from the worn-out acres of Europe to the fruitful fields of America. The superficial observer sees in this an ultimate drowning out of American life and American habits, the transplanting of the customs of the Old World to the New. The thoughtful man, who reads the future by the light of the past, sees little change in the comparative admixture of elements, though they are immensely larger, and looks forward to the time when, blended in one harmonious whole, the people of the United States shall form a population as patriotic, as enlightened, and as pure as that of the days of Washington and Adams."

THE FIRST TRIAL OF THE BALLOT.

The Pontefract election came off on Thursday. The final result, not known till several hours after the closing of the poll, was as follows:—

Childers	... 658	Pollington	... 578
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So that Mr. Childers was returned by a majority of 80. The two remarkable features of this polling were the comparatively small majority secured by Mr. Childers, and the small proportion of voters who came to the poll.

The *Times* remarks that the proceedings of the day were in every sense of the word "slow." The poll closed at the hour prescribed by Parliament—four o'clock; but it was not until past eight that the mayor was able to announce the numbers. There appear to have been five polling places—two in Pontefract itself, and three in Knottingley; and the first thing done when four o'clock struck was the sealing up of the ballot-boxes at the district polling places by the officers presiding over them. The boxes were then taken over by the mayor, as returning officer, who, at five o'clock, broke the seals in the presence of the agents of the candidates, and, after counting the number of papers from each

polling-place, mixed them all together, as a man shuffles a pack of cards before a deal. Up to this point the papers remained folded as they were when dropped into the boxes by the voters, and the next step to be taken was the unfolding of them by the mayor and placing them face downwards in a heap before him. After this they had to be turned over, one by one, and as they were turned they were separated into those marked for Mr. Childers and those for Lord Pollington, a third group containing the papers which were vitiated by some fault on the part of voters in filling them up. Lastly came the counting of the separate heaps, and a man who is not used to the counting of papers would be apt to fumble in going through twelve or thirteen hundred of them. The work must be done by the returning officer himself, and if, as must sometimes happen with mayors and sheriffs, he is an elderly gentleman somewhat stiff in the fingers, he will certainly get tired before he reaches the end of his labours. The Act expressly authorises him to suspend his work at seven, resuming it again at nine the next morning; but the Mayor of Pontefract resolved to get through his business at a sitting, and he finished it about eight, and then announced the result, though the official declaration of the poll was reserved until Friday.

During the tedious counting process the outside crowd was uproarious. After the announcement of the numbers, Lord Pollington made a speech from the window of his hotel. In a short time Mr. Childers made his way to the Red Lion Hotel, just opposite, and presented himself at a window amidst a clamorous admixture of cheering, groans, and whistling. After long waiting he addressed a few words to the outsiders, and the remainder of his speech was spoken to the reporters indoors, his topics being the success with which the Ballot Act had worked in the election, and the triumph which it had been to the Liberal party.

Describing in detail the new system of voting, the *Times* says:—"The number of persons at each table was usually five—the presiding officer, his assistant, his clerk, the personating agent for Mr. Childers, and the personating agent for Lord Pollington. The voters were then admitted. At Gillygate-street polling station, Pontefract, the voters were at first admitted in batches of four at a time, that being the number of compartments provided. As soon, however, as the first illiterate voter appeared he put the whole machinery out of gear. It was necessary to turn all the other voters out, and even the constables who kept order were required to leave the room until the illiterate voter had declared for whom he wished to vote, and had had his ballot-paper marked in the manner provided by the Act. The presiding officer then directed that only one voter should be admitted at a time, and this rule was followed at all the other polling booths. The process of voting may be thus described:—The elector first received a ballot-paper from the presiding officer or his assistant. The constable then pointed to one of the compartments in the room, resembling those provided in telegraph offices. Here the voter found a pencil, provided with which he made a cross on the right hand side opposite the name of the candidate for whom he voted. The voter, having previously had directions from the returning officer to fold up the ballot-paper so as to show the official mark on the back, and not to show the front of the paper to any person, left the compartment, and bringing his paper to the table showed the official mark on the back to the presiding officer. He then put the paper into the ballot-box, and forthwith quitted the polling station. A few ballot papers were inadvertently spoilt, or filled up wrongly, in which case the presiding officer gave the voter another paper.

The number of voters who made the declaration that they could not read is stated by the mayor to be 199. In the Knottingley district there were 115 "illiterates" out of 545. The returns to the Clerk of the Crown under the several heads of "Ballot papers rejected and not counted" will be as follows:—(1.) Want of official mark.—None. (2.) Voting for more candidates than entitled to.—Twelve. (3.) Writing or mark by which the voter could be identified.—Seven. (4.) Unmarked, or void for uncertainty.—Four. Of the last named two were blanks. These two voters must knowingly have omitted for some reason to make any mark at all. In one the cross had been made so exactly in the centre of the ruled line which separated the names of the two candidates that neither of the two counting agents felt justified in claiming the vote. In the remaining case the voter had evidently forgotten his lesson, and had put his mark against the word "Pontefract," at the back of the ballot-paper. Some cases of personation are said to have occurred on one side, if not on both. These were discovered by the real elector coming to vote later in the day, and discovering that some one had been before him and had voted in his name. The voter who applies to vote after another person has voted in his name is entitled to mark a ballot-paper in the same manner as any other voter, but this ballot-paper so tendered is of a colour differing from the others, and, instead of being put into the ballot-box, is endorsed by the presiding officer with the name of the voter and his number in the register of voters, and set aside in a separate packet. All these votes are entered upon a "tendered voter list." Ten of such cases were said to have occurred at Pontefract alone, and as these votes were, if tendered, not counted by the returning officer, they would, on a scrutiny, reduce by twenty the number of candidates in

whose favour the personation was attempted. Election agents from all parts of the kingdom filled the hotels, hung about the polling-booths, and narrowly watched the election. The correspondent of the *Times* says they seemed to be one and all of opinion that bribery is easily practicable, and that "payment by results" is likely to be substituted for the former system. There is reason, however, for supposing that during the recess the Legislature may gain some experience from the working of the Ballot Act which may enable it to take the field against corrupt practices next session with renewed vigour and effect.

PROSPECTS OF THE GOSPEL IN CHINA.

We recently noticed the eloquent sermon of the Rev. Griffith John, preached on behalf of the London Missionary Society, at Surrey Chapel. Mr. John, it will be remembered, was for a great number of years a missionary in China, and the series of papers which he published in our columns some time ago showed in a remarkable degree his intimate acquaintance with the condition, idiosyncrasies, and prospects of that vast empire. A considerable portion of the sermon referred to treats of this subject, and a few extracts will show that formidable as are the obstacles to the spread of the Gospel in China, Mr. John does not lose heart. The principal difficulties are the vastness of the field; the largest empire the world has ever seen; one that has seen the fall of Assyria, Babylon, Persia, Greece, and Rome, and remains still, comprising a population of three or four hundred millions; a highly civilised country, attached by a most ancient tradition to the moral system of Confucius, for it cannot be called a religious one. Mr. John eloquently says:—

"Consider, again, the great absence of religious life and moral earnestness which characterises the nation as a nation. Confucianism, the orthodox religion of the country, is essentially a system of morals, applicable only to this life, and confined to the duties which arise from the various human relations. Confucius himself disliked to touch upon religious subjects. He clung to the seen, the temporal, and physical with a tenacious grasp. The invisible, the spiritual, the eternal, and the speculative had no charm for him. He would attempt no replies to questions regarding man's spiritual relations, origin, and destiny. From all such themes he shrank with instinctive aversion. This stolid indifference to everything beyond the present and physical has been fully inherited by his disciples. They boast in their ignorance, indifference, and scepticism in regard to everything pertaining to religion. In their estimation religion is the most contemptible thing in the land. As to the people at large, they worship without cherishing a particle of reverence for the objects of their worship. The Chinese are a shrewd, practical, commercial, secular people, and never more so than in their religious performances. In the temple as well as in the shop, they have a steady eye to business. They bargain with their gods just as they do with each other, and their religion is a purely commercial transaction. A sense of sin, contrition for sin, humble gratitude, spiritual communion, reverence, love—these and elements such as these do not enter into the composition of their worship. There are three religions in China, and it is supposed by many that the nation is divided between these three, and that there are so many Buddhists, so many Taoists, and so many Confucianists. No mistake could be greater. These three systems live in perfect peace in China, though they are mutually as conflictive as Roman Catholicism, Protestantism, and Positivism. The people of China belong to them all. The Broad Church is in the ascendant there: and such is the latitudinarianism of the Chinese that they would neither see nor feel anything incongruous in being members of every Church and subscribers to every creed under the sun. They would have no objection on religious grounds to admit Jesus into their pantheon, if He would take His place among the other gods, and rest satisfied with being regarded as one of the many. What they do not understand about Christianity is its exclusiveness, and the earnestness of its tone in regard to things spiritual and divine. This catholicity of theirs arises wholly from their profound ignorance of and their stolid indifference to, the nature and claims of any form of religious belief. Religion, as realised in the inward experience of the Chinese, is not worthy of the name. They seem incapable of assimilating non-materialistic ideas. There does not appear to be anything in their minds for religion to lay hold of. There is no thirsting there for the spiritual, the heavenly, and the divine—no longing for glory, immortality, and eternal life. This feature in their character makes it difficult to draw their attention to the question of religion at all, and, even when secured, to make them feel that it is a matter of importance. And they are as devoid of moral earnestness as they are of religious earnestness. Morally the nation is rotten through and through. Bribery, corruption, and extortion fill the land. From the beggar's hovel to the Dragon Throne there is an entire absence of truth and honour. Such is the soil in which the missionary has to sow the seed of Divine truth in China. Can you conceive anything more unprepared and unpromising? Can you be surprised that the progress of spiritual truth is slow in China? How could it be otherwise? It is not an easy task to regenerate a people so utterly destitute of religious life and moral earnestness as the Chinese are. It will be done, I know it will be done, but not in a day."

In the face of these and other mountains of difficulty, Mr. John is quite unmoved. There has been much labour in the dark in other countries before visible signs of the work of grace appeared. So far the case of China is parallel. But results have already begun to appear in China:—

"Believing in the God of providence as well as in the God of grace, I cannot think of the changes which have taken place in China during the last thirty years, without asking with wonder and gratitude, 'What hath God wrought?' Previous to the year 1842, China was

in no sense of the term open to either the merchant or the missionary. In Dr. Morrison's days it was a crime to teach the language to a foreigner, a crime to learn it by a foreigner, and a crime to print anything in it for a foreigner. No public preaching was tolerated. To address an individual or two with fear and trembling, in an inner apartment, and with the doors securely locked—that is the way Dr. Morrison had to carry on his missionary work for many a long year. To him China was a sealed country, and his being allowed to remain at Canton and Macao at all is to be ascribed to his connection with the East India Company. Taking all things into consideration, we are not surprised to learn that at the close of a laborious career of twenty-six years, this faithful servant of Christ could not boast of ten converts. A brave man that! Think of a man toiling on year after year for twenty-six years, and not being able to report ten converts at the close, and yet dying in faith! Milne knocked for admission, but was ruthlessly driven away. The other missionaries were excluded from China, and employed in preaching to the Chinese scattered over the Archipelago."

The last treaty, that of 1860, opened up the whole of China to missionary enterprise, and now a missionary may go "with the Bible in his hand and the Gospel on his lips, and declare the life-giving truth that there is one God and one mediator between God and men, the man Christ Jesus, in every town and village of the land." Among those who are so labouring now are "many names that will never perish in China."

"Neither the diplomatic service, nor the consular service, nor the mercantile enterprise, can boast of men of greater ability, of higher culture, and in every way better adapted to secure the end proposed. The Chinese are indebted to them for nearly all the scientific as well as the religious works that have been translated into their language, and the world is indebted to them chiefly for the most valuable information it possesses in regard to the language, the literature, the history, the religions, and the manners and customs of the Chinese. But it must be confessed that some of the best missionaries are men of whom the noisy world hears least. They are not authors, not because they lack the requisite taste and ability for the production of literary works, but because they deem it to be their duty to crucify their natural predilections, in order to devote the whole of their time and energy to what seems to them to be a more urgent and toilsome work. It certainly requires 'special grace' in China not to write a book. All honour to the translator and the author. Our enterprise needs both. But theirs is the easier, and in the eyes of the world the more honourable task. The man who is to be found in season and out of season superintending his churches and schools, preaching and teaching in the chapels, the streets, the tea-gardens, and other places of public resort, travelling among the surrounding cities, towns, and villages, and everywhere dispensing the bread of life to perishing men, and striving to impress upon immortal spirits the image of Jesus—this is the missionary *par excellence*, the true apostolic successor, the kind of man China most needs at the present time. Well, you have such men in China; or, at least, you have men there who are exerting their utmost to realise this ideal, and they are doing a noble work."

THE QUEEN AMONGST THE COOKS.—Her Majesty, on Friday, asked if she might inspect the soldiers' guardroom, and the ranger at once conducted the Queen into the room, which, of course, was at that time unoccupied, except by the two men whose turn it was to cook their comrades' dinner, and by another Highlander. The visit of Her Majesty took these three soldiers by surprise; indeed, one of the cooks, hearing that Her Majesty had left the Palace, and wishing to catch a sight of her, was in the act of rushing out of the door when Her Majesty entered. Both cooks had divested themselves of their jackets, and with their shirt-sleeves tucked up, they felt rather taken aback. Her Majesty first took notice of the stalwart Highlander in full dress; and graciously addressed him, inquiring his name and birthplace, as also the length of time he had been in the army. The man answered the Queen's queries, and modestly stated that he had been twenty years in Her Gracious Majesty's service. Her Majesty took note of and examined the four medals which decorated the gallant fellow's breast, these being the Crimean medal with clasps for Alma, Sebastopol, and Balaclava; the Indian medal, the Lucknow medal, and the Turkish medal. Her Majesty then turned round and examined the appointments of the guardroom. She asked if the benches were the sleeping-places of the men, and on being answered in the affirmative, the Queen was pleased to state that the whole place was very clean and tidy. Her Majesty then advanced and spoke to the cooks—Grant and Wilson by name. She watched their operations a few moments. Wilson, who on the entrance of Her Majesty had been making a practical experiment as to whether the potatoes he was cooking were sufficiently boiled, was rather put about; and he could only lay down his "dishclout," touch his forage cap, and in reply to Her Majesty's question, stammer out with difficulty, "Potatoes, your Majesty." The Queen seemed much pleased and amused; and all the soldiers are warm in praise of their sovereign's condescension and warm interest in their concerns. The Queen next visited the officers' guardroom, which, being untenanted, she inspected leisurely. By this time the guard had learned that the Queen had stolen a march upon them, and had turned their flank; so they were drawn off to the right, in order to allow Her Majesty, on leaving the guardroom, to walk straight across the *esplanade* to the palace. When Her Majesty stepped out she went in front of the guard, and graciously acknowledged the general salute which they gave, afterwards she inspected the men. Re-entering the palace grounds about half-past twelve, Her Majesty walked therein, notwithstanding the fact it rained heavily for some time.—*Scotsman.*

Literature.

"LAYS OF THE HIGHLANDS."

Professor Blackie, both by precept and example, is an active protestor against the subjective and mystical school of poetry. It is many years now since, at one of his introductory lectures (which, by the way, are, or used to be, a kind of institution, as much prized for the fun and jollity that prevailed there as for the Greek lore most garrulously communicated) the worthy professor, moved no doubt by remembrance of the wide audience that had hung on his more stirring "objective" strains, declared the poetry of Mrs. Barrett Browning, and especially "Aurora Leigh," then newly published, to be hatefully metaphysical and introspective, a fair type and specimen of the horrid chaotic cloudiness to which English poetry had descended in our degenerate modern days. For himself he hated metaphysical "rubbish"; was not Homer fresh and bracing as the west wind off the sea? And so he, the Professor, meant to be, so far as in him lay, when he felt drawn to write poetry. Thus it is all in keeping with the Professor's ideas that he should set about poetising the Scottish Highlands, where, in pursuance of a resolution taken long ago, as he tells us, he has year by year spent a portion of each vacation season, bravely tramping from hill to hill, and enjoying the primitive mode of life to which the determination sometimes reduced him. This may be taken as proof of a simple and youthful enthusiasm for nature, which is especially beautiful in one whose daily tasks tempt him to become a bookworm; but to make a poetical guide-book is not a promising piece of work; and it is something of this sort after all that Professor Blackie has undertaken. It is dedicated to tourists thus:—

"Fellow wanderers,—This is a book for you—not, indeed, consciously written for you—composed rather with no conscious purpose at all, but merely to pour forth the spontaneous, happy moods of my own soul, as they came upon me during many years' rambling among the Bens and Glens of my Scottish Fatherland; but, as it has turned out, it is a book well suited for your migratory needs and vagabond habits; and therefore I desire to have an hour's talk with you, partly to introduce myself, that you may understand how much I am one of yourselves, and how far I deserve your confidence; partly to put a clue into your hands which may lead you through the pleasant mazes of our mountain world in a more distinct and practical way than was possible in the form of verse. For the Muse, whether she be a lark or a linnet, in her utterances can obey only one law. She has pleasure only in the beautiful, and will not descend from her leafy spray, or her airy poise, to subserve any vulgar utilities, and set stepping-stones, however necessary, even for the passage of a King. I will, therefore, in my character as a fellow-tourist, and not with any special function as a mountain bird, take you by the hand for a few minutes, and conduct you geographically from point to point of my lyrical stations, that you may feel with a firm prosaic certainty that I know what I am talking about, and, like an old soldier, am entitled to be eloquent on battles."

In this "Talk with Tourists," Professor Blackie gives a very succinct chart of Highland travel, through Argyllshire, Inverness-shire, Ross-shire, Sutherland, Orkney, and Shetland, then back by Crathie and Braemar and into Perthshire, so far by the route of the Highland line, touching Rannoch, Tummel, and Killiecrankie, as he goes forward to Stirling. Now and then we have exceedingly picturesque passages.

The two poems on Columba are very admirable. They have the ring and dash of the true ballad, together with a subdued meditativeness which we somewhat miss in the others. Some of these indeed are a little spoiled to our thinking by a jerkiness and affectation which we presume come of the professor's terror of failing in any remotest point of his well-beloved "objectivity." Some of the sonnets are very finished, whilst others seem to have been "dashed off" rather than studied, and are full of conversational terms and phrases which do much to spoil them. But this on Stennis is every way finished and beautiful:—

"Here on the green margin of the wrinkled lake
Far-winding snake-like, north, south, east, and west,
From these grey stones thy Sabbath sermon take,

And in the lap of hoary memory rest!
Who framed the cirque, who dug the moat, who sleeps
'Neath the soft silence of the old green mound,
I shun to ask: Time, the stern warden, keeps

The key of dateless secrets underground.

This only known, when early man appeared,
Scouring the brown heaths of these wind-swept-isles,
He had both thought and thews, and proudly reared

These gaunt recorders of his brawny toils.
Like him be thou, and let thy work proclaim
Thy strength, when Time forgets to spell thy name."

Professor Blackie tells us in the preface that he is a Presbyterian, and believes that the true heroism of the revolution lay with the Covenants,

* *Lays of the Highlands and Islands.* By JOHN STUART BLACKIE, Professor of Greek in the University of Edinburgh. (Strahan and Co.)

anters, and not with the Cavaliers; but still the halo that history sheds round Prince Charlie casts some light on the face of his muse; for he thus writes on Glenfinnan, where the Cameron men took the oath to Charlie in the '45:—

"When Charlie lifted the standard
At Loch Shiel low in the glen,
His heart was lifted within him
As he looked on the Nevis Ben.
And looked on the clans around him
The Cameron men in their pride;
The men of Moidart and Knoydart,
And the brave Lochiel at his side.
And his blood rose proudly within him
And he thought as he stood in the glen,
Ben Nevis is monarch of mountains,
And Charlie is monarch of men!
But many a son of the mountain,
Whose face at noon was bright,
Felt the heart within him sinking
As he lay in his plaid that night.
While the wind through the rifts of the valley,
Came piping so shrill and so clear,
And athwart the head of the brave men,
Swept the black shadow of fear.
And a voice was heard in the wind without,
And within the heart of the wise,
And to the best friends of Charlie,
With bodeful pity it cries,
'O Charlie, fair was the seeming,
And rare was the kilted show;
But Charlie, from daring and dreaming
No blossoms to berries will grow!'"

The poem on "Glencoe" is very fine in parts; and is already to some extent known, though its appearance some years ago in *Good Words*. Of course, it soon runs into a monody on the massacre of the Macdonalds, and is certainly so far Celtic in spirit that it seems to regard all modern innovation in the glen as a sort of sacrilege, which led a certain writer to send the following lines to a friend, together with the copy of *Good Words* which contained the poem:—

"Had I the genius of Pascal,
The eloquence of Bright,
I'd prove of every Glencoe rascal
That William served them right!
I think, good Blackie, it is foolish
To scold and blubber so,
When there's an inn at Ballachulish,
And a coach drive through Glencoe!
Twould be more sensible, I think,
First up the glen to ramble,
Then at the inn some whisky drink
To the health of Captain Campbell!"

We have been tempted to give this lengthened notice of Professor Blackie's book, believing that many just now are reviving in their minds the incidents of recent tours; and will be pleased to have their attention directed to this volume, which is in many ways worthy and seasonable.

WORK AND WAGES.*

This work is calculated to be a valuable compendium of facts and results for all who are interested in the conflict of labour and capital. We are told by Sir A. Helps in the preface that it grew out of the necessary investigations instituted in the preparation of Mr. Brassey's memoir; but that a general survey has been made of the various labour-fields for the sake of comparison and practical guidance. The book is literally full of matter, and may be found a valued reference hereafter. And this it is the more fitted to be, in that Mr. Brassey has aimed so conscientiously at making it a work of conciliation. He does not take up the side of the capitalist dogmatically—he is too enlightened, and besides has learned far too much from his father for that. He does not drive madly at trades' unions, but calmly shows wherein they may be made of service in the way of strengthening the workmen to better production through conference and congenial association. He has such decided views on the advantage of shortened hours of labour that this in itself should bespeak him the sympathies of the workmen, whilst his claims for kindly allowances for the capitalist from the workmen, on the ground of the trial and thought which capital involves, should strongly recommend him to employers of labour. The book from first to last bears so many tokens of cautious methodic gathering of facts, and of careful, deliberate and exhaustive comparison, no less than of wide, kindly, genial outlook, that we are constrained to regard its publication at the present moment as alike remarkable and opportune. We have not space to analyse the work exhaustively as we could wish to do; and must content ourselves with indicating generally Mr. Brassey's drift on one or two points. He holds that the substitution of steam for manual power, and of machinery for hand labour, tends to draw men together into large crowds, and that nothing is more natural or

* *Work and Wages Practically Illustrated.* By THOMAS BRASSEY, M.P. (Bell and Daldy.)

more reasonable than that they should confer and take action together on all questions of common interest. This is the legitimate origin of trades' unions. But then it is a radical "error in trades' unions to aim at establishing "a uniformity of wage, irrespective of the "personal abilities of the workmen"; an error which transgresses the first law of political economy—supply and demand.

"The leaders of these societies, while they exercise great authority over members of the trades' unions, have no corresponding power of obtaining for their clients what they tell them they ought to have. The leaders in several protracted strikes have exhibited a melancholy ignorance of the state of their own trade, and even of the market value of the goods, in the production of which they are engaged. How much suffering might have been spared to the working classes, if they had but known before they engaged in a helpless struggle, the true merits of their case."

"I was once present at a meeting of employers during a large strike in the coal-trade. I had the means of knowing that the wages which had been offered were the highest which the employers could afford to pay, and that the markets were so overstocked that it was a positive advantage to suspend the working of the pits for the time. But the facts which I had the means of knowing were apparently unknown to the miners; and it was indeed lamentable to see the hard-earned accumulations of many years exhausted in an obstinate resistance to a reduction of wages, which had not been proposed by the employers until it had been forced upon them by the unfavourable condition of their trade."

But Mr. Brassey, for all this, sees a promise of something better arising out of these unions, for he says:—

"We cannot but honour and admire the sentiments of fraternal sympathy which prompt men to promote each other's advancement in life by that mutual aid and support which these societies are intended to produce. To treat the workman who strikes for higher wages as if he were on all occasions the unprovoked assailant of his master, is unjust. . . . If a strike should unfortunately occur, under the control of a trades' union, the conduct of the workmen will probably be as much superior to that of the rioters in the manufacturing districts in the early part of the century, as the discipline of a standing army is superior to that of a guerrilla band."

On the shortening of the hours of labour also, Mr. Brassey writes thus fairly and thoughtfully:—

"I have said that the mere rate of daily wages affords no indication of the cost of executing work. It is equally true that the hours of labour are no criterion of the amount of work performed. In 1842 Messrs. Hornby, at Blackburn, made a calculation that even if their operatives were paid the same for working sixty as for working sixty-nine hours per week, the increased cost would be so small as not to be weighed in the balance against the advantage to the operatives themselves, of a larger amount of leisure. More recently, Messrs. Dollfus, of Mulhausen, reduced the working hours in their establishment from twelve hours to eleven hours per day, and promised the men that no reduction should be made in their wages, if they performed the same quantity of work. After a month had elapsed it was found that the men did, in eleven hours, not only as much work, but five per cent. more than they had previously performed in a day of twelve hours. . . . A reduction in the hours of labour does not necessarily involve a corresponding reduction of work performed. A little more diligence will easily enable a workman to get through as much work in nine hours as in ten hours. . . . The demand for a larger share in the intellectual enjoyments of life is a necessary result of the diffusion of education among the masses of the people. But the workmen must recognise the necessity of developing to the utmost their energy and their skill, in order to justify a demand for diminished hours of labour in an industry in which the profits of the employers are already so moderate that they cannot be further reduced without altogether preventing the investment of the capital in the business."

And in order to meet the difficulty that at once suggests itself here—that is, lessened interest on machinery, and depreciation—Mr. Brassey strongly recommends the relay system. He is, too, very greatly in favour of co-operation, assured that it would for one thing prove the best means of "teaching the industrial population to appreciate the difficulties and 'hazards attending the investment of capital in business.'

"I have had," he goes on to say, "an opportunity of seeing what they are; and I can assure the working man, whose stock in trade is secure amid all the fluctuations of commercial life, because it consists of his individual experience and dexterity, that the more precarious tenure by which capital is held—capital which has only been amassed after long years of thrift and untiring exertion—ought to mitigate the envy which the contemplation of the rare instances of great success in commercial enterprise may arouse."

The fairness of temper displayed in this work is admirable. We can without reserve recommend it as an adequate and high-minded discussion of very important and pressing practical topics.

WELSH CALVINISTIC METHODISM.*

At the time that Whitefield and Wesley were making their first tours and stirring up the benumbed spiritual life of the English people, another wonderful work of a like nature was

* Welsh Calvinistic Methodism: an Historical Sketch. By the Rev. WILLIAM WILLIAMS. (James Nisbet and Co.)

going on in a distant part of the kingdom. A wave of grace passed over Wales; and here and there bore noble spirits onward with it to great and memorable deeds. One day a clergyman spoke more than usually earnest words in his pulpit, and a young man of twenty-one took them into his heart and at once set about to act upon them. This was Howell Harris, whose name is fragrant in the history of Methodism in Wales. Harris was from that moment a changed man, and began to address the little bands that gathered here and there, to the distress of his friends, who were fain to convert him to "decency," by sending him to Oxford. But the life at Oxford only deepened his spiritual convictions, and he returned home at the end of the first year resolved not to go back. On his return he was more earnest than ever in exhortations, heedng not the persecutions—sometimes amounting to blows and bruises—to which he was exposed. At the same time, and unknown to Harris, a young man, Daniel Rowlands, a curate, was doing the same thing some forty miles off. Rowlands was in every respect a great preacher, and had the Welsh quality of eloquence in high perfection; and these two men, Harris and Rowlands, were really the founders of Methodism in Wales. Harris was also a powerful speaker, though wanting the sweetness and grace of Rowlands. He had a commanding presence and powerful voice. A congregation of 2,000 persons has been known to stand for upwards of two hours in a drenching rain to hear him preach. During the first year of his ministry there was scarcely one instance of his preaching without being the means of bringing a number under conviction.

And again, in face of this awakening, was repeated, in some respects in an intensified form, the history of English Nonconformity. The clergy generally opposed themselves to the movement—hated it, tried to suppress it; so that the revivalists who at first had no idea of doing anything save carrying a revival *within* the Church were driven into the attitude of Nonconformists. Howell Harris, when he was threatened with punishment for violating the Conventicle Act, could only defend himself by asserting that he was a Conformist; but that did not avert the onrush of persecution—only turned it for a moment into another channel. In 1741, one of the charges raised against the Rev. William Williams, of Pantycelyn, by his bishop, was that he did not confine his ministrations to the church, but went out into the highways and hedges and preached wherever he could get people to hear him. And this was only one of sixteen charges, not preserved, though we may presume they all looked the same way. When Mr. Williams presented himself for priest's orders, he was peremptorily refused, and he therefore withdrew himself from the Establishment, and gave himself to work among the Methodists. It was in this way that the ranks of both Methodism and Independency were recruited in Wales. These men despised the ordinary etiquette of the Church; they itinerated, they visited the poorer classes in their homes, and were, in a word, home missionaries. But the story of their persecutions, in spite of all that, is something heart-rending. Harris in his autobiography thus tells of one attack in the summer of 1740, with a quaint simplicity and candour that melt the heart:—

"As I went through Glamorganshire, I met with Mr. Seward at Cambridge. From thence he came on with me to Cardiff, and then we went comfortably on together to Monmouthshire and preached at Newport, Caerleon, Usk, and Monmouth, when Satan was permitted to rage against us in a most terrible manner. At Newport the mob rushed on us with the utmost rage and fury. They tore both my coat-sleeves, quite off, and took away my periuke, I being now in the rain. *O, sweet bareheadedness—under the reproach of Christ!* Having a little silence, I discoursed on, but now they hallooed again and greeted me with apples and dirt, flinging stones in the utmost rage about me. I had one blow on the forehead, which caused a rising, with little blood. Many friends would have me give over in the tumult, but I could not be free to do that till the storm would be over and God be glorified over Satan. When we came to Caerleon everything seemed calm and quiet, whilst Brother Seward prayed and discoursed sweetly by the Market-house; but when I began to discourse after him, then they began to roar most horribly, pelting us with dung and dirt, throwing eggs, plums, stones, and other hard substances even in our faces, and hallooed so loudly as to drown my voice entirely."

The converts had often—from considerations of security and other reasons—to go great distances to hear the preaching of the Word according to their consciences; and in their journeys they were frequently hooted and pursued and injured. Yet, in spite of this, the people continued to wander these vast distances, and the preachers itinerated without pause—in this following the example of the great founders.

"Howell Harris's ministry for many years was wholly itinerant, but Rowlands, having a regular charge, confined his labours chiefly to Llangeitho, though he made occasional evangelistic tours to other districts, and from time to time visited every part of the Principality. But his ministry at Llangeitho alone exerted a mighty influence far and wide, for it soon began to attract hearers from the most distant parts of Wales. It was by no means an uncommon thing to see as many as thirty of the people of Bala, which is about sixty miles distant from Llangeitho, among his congregation on Sabbath morning. Those people would start early on Saturday morning, each taking with him the provision necessary for the journey. There were well-known halting places on the road—on the banks of streams; from which they could moisten their morsel, and there they sat and refreshed themselves. They travelled far into the night, got a few hours' rest in such places as they could find, started again with the early dawn, and were right glad if they could reach Llangeitho in time for the morning service. On their pilgrimage homewards they had something to talk of—the sermons to which they listened on the preceding day; and often was the resting-place by the brook a veritable Bethel, and echoed the sounds of joy and praise.

"On one occasion forty-five persons from Carnarvon went towards Llangeitho by sea as far as Aberystwith, where they left the ship, intending to return in the same manner. But by Monday the wind shifted, and they were obliged to walk the whole distance, which could not be much short of a hundred miles."

In some of the places through which this strange band of pilgrims passed they were cheered; in others, as we have said, they were hissed and hooted and pelted with stones.

Nor is the history of the Welsh Methodists devoid of humorous incidents. The sketch of Robert Lloyd—known as "Robert the shoe-maker"—is an instance. He had both his master and his mother set against his Methodism. He was a good hand at his work, and his master was at once unwilling to part with him, and to countenance his meeting-going. When the master got wind of any special gathering, he would try to prevent Robert's going by giving him extra work—a job of a man than usually difficult kind.

"On these occasions, Robert would rise at one or two o'clock in the morning, and never fail to finish his allotted task in time for the service. . . . But it sometimes happened that when he went home from his work, he could find neither his coat nor his hat, both having been hid by the old lady, to prevent her son from going to a meeting of the 'Roundheads.' But Robert could not be hindered by his mother's device any more than by his master's. When the search for his hat and coat would prove fruitless, as it often did, the only difference it made was, that the young shoemaker would then appear among his brethren in his paper cap and shirt-sleeves."

Sometimes the extreme Calvinism that has all along characterised the Welsh Methodists got somewhat offensive expression; but the noble great-heartedness of the chief actors proves how sincere they were, and sheds a halo of light round all their utterances, wonderfully softening them in the remembrance of their grand self-denial.

Mr. Williams has given us a most succinct and interesting record of these noteworthy struggles for religious liberty in Wales, and we sincerely thank him for it. We only regret that in the midst of so much interesting material as exists in the Welsh, he has been led out of regard for space to construct his record so much in the shape of separate biographic incidents. That, however, in his case was unavoidable, if he was not to defeat his chief object by making a bulky book. We have read his volume with very peculiar pleasure.

FATHER TAYLOR.*

A man whose career has been sketched by authors of no less note than Charles Dickens, Miss Martineau and Miss Bremer, may be confidently assumed to have been possessed of some remarkable characteristics. It by no means follows, however, that he was a man of superior culture or of unimpeachable judgment. While, therefore, we should be unwilling to accept without qualification Mr. Gilbert Haven's estimate of the greatness of the man, and the unrivalled excellence of his life-work, we can have no hesitation in saying that he was one whose memory deserves to be perpetuated, and will assuredly be perpetuated by those who have come within the scope of his personal influence.

It appears that so long ago as 1835 the fame of the sailor preacher reached Miss Martineau, who attended his chapel at Boston during one of the Sabbaths she spent there. She speaks of him as one whose name and character were already known pretty universally in America, and testifies to his power and influence among the seamen of Boston as something indisputable and remarkable. We question whether any English critic of average fairness would differ very much from Miss Martineau in the account she gives of Father Taylor's character and work. Referring to his preaching, she says, "Such preaching exerts prodigious power over an occasional hearer, and it is an exquisite pleasure to listen to it; but it does not for a continuance meet the religious wants of any but those to whom it is expressly addressed. The preacher shares the mental and moral characteristics,

* Father Taylor: the Sailor Preacher. By the Rev. GILBERT HAVEN, (Dickinson.)

"as well as the experience in life, of his nautical hearers; their imaginative cast of mind, their strong capacity for friendship and love, their ease about the future—called 'recklessness in some and faith in others. This is so unlike the common mind of landsmen, that the same expression of worship will not suit them both. So Father Taylor will continue to be the seaman's apostle; and however admired and beloved by the landsman, not his priest." The sailor preacher was so called from the fact that he commenced life as a sailor, and directed his ministry especially to sailors. He was born in Richmond, Virginia, in 1793, and went to sea at the age of seven years, remaining a sailor until he was about eighteen years of age, when he gradually yielded to the force of newly-awakened convictions and became a preacher *sui generis*. It seems to his biographer a matter of greater importance than it does to us that the Rev. Elijah Hedding was more powerfully instrumental than the Rev. Dr. Griffin in bringing this young wandering sailor from darkness to light, but it is certain that the sermons which he heard in Boston from the lips of both of these worthies were effectual in rousing him to the importance of yielding his heart to God, and from that time he diligently availed himself of every opportunity both of enriching his own Christian experience and of ministering to the spiritual necessities of his comrades. Thus it happened that, while yet a youth, he was elected voluntary or non-professional chaplain to his fellow-prisoners at Dartmoor; that when he changed his occupation to that of an itinerant trader, he sought every opportunity of preaching the Gospel; and that finally he settled down to the pastorate of a seaman's chapel, at Boston, a position which he occupied for fifty years.

Of the numerous quaint and original sayings and doings attributed to Father Taylor and produced by his biographer, some are sublime in their simple pathos, some are in themselves insignificant, and others had been better left unsaid or unrepeated. But let not the reader be too soon offended. One is almost sure to do injustice to a man of eccentric character and of earnest conviction by detaching his sayings and doings from the circumstance and the occasion which really called them forth, and gave them present force. We do not think more highly of his orthodoxy because his biographer tells us "never a questioner was allowed to go unrebuked," or because, while "Dr. Beecher uttered his burning entreaties and weighty arguments to deaf ears," Taylor's efforts were crowned with immediate success. Still, our complaint is rather of Mr. Haven than of Father Taylor. There can be little doubt that he was one of those men whom, having once heard, one will never forget; while there are abundant material in this little biographical sketch to recall to many who have seen or heard him but once, his characteristic features, both mental and physical, and others who have been altogether outside the circle of his influence, whether personal or intermediate, will find here ample matter for profitable reflection.

BRIEF NOTICES.

Sunshine and Shadow in Kattern's Life. (Religious Tract Society.) Kattern is a little girl—the daughter of an industrious, struggling peasant—in whom the writer succeeds in deeply interesting us. We are told about her playfellows, her holidays, and so on—all in a very attractive way—the pathetic points of the early portion being the death of Charlie Simmons, the carpenter's son, which is told with simplicity and fine feeling. Then little Kattern goes to London, where she finds a new home; and all who wish to know about the friends she met there, and how she fared, must turn to the little book itself, which is well adapted for being presented to a little girl.

Angels and Heaven. By THOMAS MILLS, author of "Sure of Heaven," &c. (Hodder and Stoughton.) The question of the supernatural involves the question of a future state; and that of a future state involves the question of the existence of angels. It is not, of course, much satisfaction we are likely to get on such a matter as this from a science that confesses itself day by day more material, and can content itself with the idea of gauging the effect of prayer by tabulated results; but Scripture itself is very clear on the point. And the holiest men of all times have firmly believed in Angelic ministration. Poetry, too, in her highest flights loves to give rein to imagination, to body forth the forms of beings revealed, if it all to human eye, only to the few. Prophets, apostles, evangelists, and martyrs, down to latest days, have held firmly by the idea, and in midst of tribulation been greatly supported by it. It is an idea bound up with the reality of Christianity itself. Mr. Mills has made a careful and systematic study of the subject, having gathered together under several headings all the main statements in the Bible regarding angels. We have read

his volume with pleasure and profit. Mr. Mills is somewhat fond of forcing Scripture to bear special interpretations; but he can reason very effectively from analogy, and his book is on many accounts fitted to be a useful and valuable one to the Biblical student.

Theology for Children. By MARK EVANS (Sotheran and Co.). The only objectionable thing about this little book is its title. Mr. Evans disclaims at the outset any intention "of teaching what is known as dogmatic theology"; his aim is to make clear to a child's comprehension the message of the Gospel, "the news of a Father in heaven who loves for ever; of a Son who came to make manifest the Father, and to lead all men back to Him; of a Spirit through which Father and Son are one; and receiving which we may become one with both." He is surely right in premising that this knowledge is sufficient "to turn darkness into light; to win all the love of our souls; to give us strength and victory over sin; to make us feel ourselves to be the children of God our Father, and heirs to the inheritance which Christ has gone before us to prepare." Of the method which the author has pursued in attempting to realise his object, we can speak in the highest terms, and it is one which has evidently been suggested by a careful consideration of the objections naturally arising in the minds of children to the primary truths of religion, and by actual experience of the arguments to which they most readily yield. The opening words of the first chapter indicate very well the spirit in which the work is undertaken.

"Your earliest remembrance is of your father and mother. From as far back as you can call to mind they have always been with you, joining you in your play, nursing you when you were sick, comforting you when you were in pain or trouble. All that made you happy, all that made the world seem bright, they gave you. They were ever ready to reward you for being good, they were sad and unhappy if you did what was wrong. . . . God is the father of us all—the Father of everybody in the world. The people in all countries are His children, in England and France, India and China. He made them all, He takes care of them, and wants them all to come to Him in His beautiful home in heaven."

The subsequent chapters on "The Son of God," "God's Holy Spirit," "The Temptations of Jesus," "The Death and Victory of Jesus," &c., are full of careful analysis and tender appeal; and while eminently calculated to interest children, are certainly no less likely to touch their hearts and help them to a better appreciation of the grand eternal verities of the Christian religion.

Miscellanous.

THE ELECTORAL REFORM ASSOCIATION has issued a circular giving some telling instances of the inequalities in our present system of representation, and showing how important measures may be lost in consequence. On the Mines Regulation Bill Mr. Staveley Hill moved to weaken the clause affecting the employment of miners' children; he was victorious by 15, but in a minority of 50,000 voters. Again, the Birmingham Sewage Bill was defeated by the narrow majority of 3, but the 145 who voted against Sir R. Peel represented 400,000 more voters than the 148 who enabled him to win his motion.

THE LONDON POLICE FORCE.—There are some interesting statistics in the annual report of the Metropolitan Police Commissioners. During the year 1871 there were added to the duties of the force the supervision of 226 new streets and two squares, a total length of more than thirty-eight miles. During the past ten years there were built in the metropolitan police district nearly 150,000 houses, with an additional length of streets amounting to 635 miles, equal to the distance from London to Inverness, and forty miles beyond. The conduct of the force during last year was highly satisfactory, for only fourteen men out of a daily average of 9,700 were charged before magistrates, and of these four were acquitted.

JUVENILE WINDOW-GARDENING.—A very interesting experiment has been successfully made at Manchester in inducing children of the poorer classes to undertake window-gardening. The *Gardener's Chronicle* states that when the Royal Horticultural Society held its provincial meeting at Manchester, there was a congress, at which, among other papers, one on Cottage Window-Gardening was read. Among the listeners was one driven to take shelter from the rain, a worthy citizen of Manchester, whose attention was at once arrested by the paper. Being a Sunday-school teacher he asked himself whether Sunday-school children, many of whom, living in a back crowded street, never saw plants or flowers, might not be induced to take up window-gardening, if the means for doing so were put within their reach. After overcoming immense difficulties the gentleman succeeded in bringing about an exhibition, illustrative of what might be done in the way of window-gardening by children.

THE AUTUMN MANOEUVRES.—The preparations for the coming manoeuvres are progressing with ever-augmenting activity. Considerable additions have been made to the force previously assembled at Blandford—it now numbers 15,000 men; and the camping grounds of the southern or invading army are being rapidly covered with tents. On Saturday Mr. Cardwell, accompanied by Sir Henry Storks and Mr. Glyn,

paid a visit. As fresh regiments arrive they are met by the bands of those already in the field and played into camp, and very generally an exceedingly good feeling exists between the different battalions and squadrons composing the force. The militia regiments which have already come in are a fine body of men. At Pewsey preparations for the regiments shortly to arrive, and which will comprise the Northern force, are being pushed on with great energy.

ROMAN CATHOLIC MIRACLES.—At the last meeting of the Wigan Board of Guardians, it was stated that a poor woman named Collins had been sent to the workhouse in a deplorably destitute condition. She said she had come from the Salford Workhouse, on leave, to have the "holy hand" applied to her paralysed side. Mr. Clarke, one of the guardians for Ashton, stated that hundreds of persons visited the township for similar purposes. The holy hand is kept by the Roman Catholic priest at Garswood, in Ashton township, and is preserved with great care in a white silk bag. Many wonderful cures are said to have been wrought by this saintly relic, which is alleged to be the hand of Father Arrowsmith, a priest who is said to have been put to death at Lancaster for his religion. When about to suffer he desired his medical attendant to cut off his right hand, which should then have power to work miraculous cures on those who had faith to believe in its efficacy.

ELECTION INTELLIGENCE.—It is understood that Sir Edward Watkin will oppose, in the Liberal interest, at the general election, Colonel Tomline, the Conservative member for Grimsby. Sir Edward, who formerly sat for Great Yarmouth and Stockport respectively, through his railway connection at Grimsby has considerable influence in the borough. At Peterborough Mr. Whalley will be opposed by Mr. B. Taylor, a resident, who has intimated his intention of contesting the election in the working men's interest. Mr. Taylor has of late, through his intimate connection with the agricultural labourers' agitation, gained considerable popularity among the working classes, meetings of which he has addressed on the labour question at Peterborough, Wisbeach, March, Whittlesea, and other towns. A meeting of Conservatives was held at Bristol on Friday, at which Mr. Chambers, a West India merchant and Chairman of the London Docks, delivered an address and was accepted as a candidate at the next election in conjunction with Mr. Sholto Hare, who has been twice defeated.

THIRD-CLASS FARES.—At the meeting of the South-Western Railway Company on Thursday, Mr. Castleman said they had lost in his opinion very considerably through the number of second-class passengers who now took third-class tickets, but they had been forced to give greater facilities in that way by the competition of other companies. At the half-yearly meeting of the Great Northern Railway Company, on Saturday, Colonel Ducombe, M.P., alluded to the experiment of conveying third-class traffic by all trains. A million more of this class of passengers had been carried during the six months, as compared with the corresponding period of 1871, and the result to the revenue was "rather favourable than otherwise." At the meeting of the North-Eastern Railway on Monday, Mr. Leeman said that from third-class passengers, they received in the first half of 1871 215,113L, but in the past half-year they received from third-class passengers 287,132L, equal to an increase of nearly 34 per cent., which was more than three times as much as they had lost from the second-class passenger traffic. There was a unanimous feeling among railway managers that fares must be raised, but this was a step which would require the greatest prudence and caution on the part of the directors, as there might be an increase of charge which would have the effect of producing less money than before.

REFORMED FUNERALS.—A funeral took place at Highgate Cemetery on Tuesday last, which from the comparatively novel character of the *cortege*, enlisted a very marked attention along the whole route of road from Woburn-square, the late residence of the deceased, to the place of his sepulture. The Reformed Funerals Company, it seems, has originated an entirely new system in the conduct of such melancholy ceremonials, and has introduced, in lieu of the ugly black hearse, and still more hideous mourning coaches, a sarcophagus-shaped carriage for the conveyance of the corpse, and spacious double-seated broughams for the mourners and attendants. They dispense with feathers and other horse trappings, and use as little black as the occasion will allow them. The carriages, which are painted purple picked out with mauve, are drawn by well-shaped black horses, caparisoned in silver-plated harness. Neither mutes, nor hatband and heavy cloaked coachmen form a feature in reformed funerals, but an evidently superior class of domestic servants deadly dressed in black livery, with a border of crêpe round their hats, constitutes the undertakers' staff of officials. The cost is thereby materially lessened, and if it be an innovation on English custom, it is certainly more in harmony with the spirit of the age, and less significant of that ostentation which too often seems but a mockery of woe.—*English Independent*.

THE REV. T. BINNEY AND MINISTERS' BEARDS.—Had he lived in the apostolic age, and not been influenced by circumstances, the Rev. T. Binney, as well as Peter, would have had Paul notwithstanding him to the face, and that on the grave subject of beards. "Beards," says Mr. Binney, in the *Evangelical Magazine*, "are of various sorts, shapes, and colours—the scrub, the bush, the wedge, the red

rover, the wavy, the waterfall, the fantail, the flowing, the leonine, the goat, and many others. I know none of them that look well in the pulpit. Some, indeed, are so painfully repulsive that it is hardly too much to say that no man has a right to present himself before an audience with such a thing on his face." Is it a dream that in famous pictures by Rubens, Poussin, Da Vinci, Sir Joshua Reynolds, and other great painters, Jesus and the apostles, Moses, Elias, John the Baptist, and Paul are represented as wearing "such things"? and is it Mr. Bianey's opinion that Jesus and the rest were "painfully repulsive" in countenance, and that they had no right to present themselves before the people with these repelling growths on their faces? Mr. Binney evidently holds with those of whom Dr. Godfrey says that they think man with a beard "appears more like an ass or an untamed goat." Those who, gazing upon the wearer of an ponderous beard, doubt whether he is a man and a brother, and feel inclined to adopt Darwin's views, may reflect that nature must have had an object in placing it upon his face, while the actual wearer may rejoice at the answer given by Due de Sully to the insolent courtiers of the smooth-faced Louis XIII., "God put on the beard, and He only shall grasp it off."—*Unitarian Herald*.

CAMBRIDGE EXAMINATIONS FOR WOMEN.—The result of the examinations for women held last June by the University of Cambridge has just been announced. The number of candidates entered still exhibits a steady increase, being 154 as compared with 127 last year. The proportion of failures in group A (the indispensable part of the examination, including English history and literature and arithmetic), has somewhat decreased, the number being 42, while last year it was 37; and there has been a general improvement in the quality of the work in this department, shown by the increase of the first class from 10 to 16. On the other hand, in group B (foreign languages), there appears a slight falling off, as there are only six in the first class. Group C (mathematics) is, we regret to see, conspicuous by its absence; it is hoped that the exhibitions offered next year for success in these subjects may attract some attention to them. There is also a slight diminution in the numbers of group D (logic and political economy), but the quality of the work seems to have been very good, as no less than four out of eight obtain marks of distinction for political economy. The committee of management of the lectures for women in Cambridge have also published their scheme of instruction for the next academical year. Lectures are announced in nearly all the subjects included in the June examination. The number of exhibitions given to successful candidates in that examination who may wish to pursue their studies in Cambridge has been increased to four, of which one of 25*l.* and one of 20*l.* are to be awarded for general success, while two others (of 20*l.* each) are restricted to groups C and D respectively. Another exhibition, of 40*l.*, is given annually to the best candidate in the Cambridge Local Examination (for girls), held in December. The most striking novelty in the programme is the announcement of a donation of 1,000*l.* by Mr. James Aikin, of Liverpool, in aid of the purposes of these lectures. The success of the house that was opened last October in Cambridge for the reception of ladies attending these lectures is shown by the fact that the establishment is about to migrate to a more commodious building, which bears the academic name of Merton Hall. This house is managed by a committee of ladies, Miss A. J. Cleugh being the principal; and a special fund has been instituted in connection with it in order to reduce the expenses of students preparing for the profession of teaching.

SELF-STARVATION OF A MURDERER.—A fifth execution was to have come off at Manchester on Monday. A man called Flynn, an Irish labourer, was convicted a fortnight ago of the murder of a woman with whom he cohabited. Flynn seems to have been a powerfully-built, strong, and very resolute man, and he resolved to defeat and disappoint the law. From the moment in which sentence was passed upon him he persistently refused to take food of any kind. During the first few hours his conduct attracted no attention. Soon, however, it became clear that it was his deliberate intention to starve himself; and the governor of the gaol felt it his duty to call the attention of the surgeon to the facts, and to ask his advice. The surgeon, knowing how strong is the instinct of life, advised that for a while food should be put within the man's reach, and nothing else attempted. Accordingly, there sat Flynn—for his resolution was too strong to be shaken—starving himself slowly to death, with wholesome and pleasant food spread out before his eyes. Even with his motive so strong, the man's force of will appears astounding. While hunger was stinging and gnawing his vitals, he looked with wolfish eyes upon the victuals, but held doggedly and obstinately to his purpose. It was accordingly decided that food should be administered to him by means of a stomach-pump. Flynn guessed the purpose of the instrument directly he caught sight of it, and, weak and emaciated as he already was, struggled most violently. A terrible conflict ensued, which ended as was to be expected when three men in full strength have to master one who had gone now for several days without food. Flynn was pinioned, and the pipe of the stomach-pump forced between his teeth. When he felt the soup entering his system, he struggled so desperately that he tore his own throat frightfully, and the attempt thus to feed him by force had to be abandoned as hopeless.

after about a pint of liquid had passed. But no sooner did the surgeon leave than the miserable man—his throat still wounded and bleeding from the ghastly struggle—thrust his fingers into his mouth, and succeeded in vomiting back what little had been pumped into him. Next day it was obvious that the stomach-tube could not be again applied. The governor, indeed, sent the dying man tea and toast from his own table; but Flynn was now sinking. His lips were parched, black, and cracked with fever, but his will—which must have been of iron firmness—asserted itself as strongly ever. He refused the food, but he showed his agony by dipping his finger in the tea, and with it moistening his mouth. Flynn had commenced his terrible task on a Thursday. The eighth day came, the ninth, the tenth, the eleventh, and he still lingered. A jury has sat on Flynn, and brought in a verdict of "Death from exhaustion, produced by wilful abstinence from food."

Gleanings.

A hairy rhinoceros, the only one ever seen in Europe, has been added to the Zoological Gardens.

The Brighton Aquarium has been enriched by the contribution of a brace of turtles known as loggerheads, captured at sea off the western islands.

A Malay rajah is said to possess a diamond larger than any in the world, and more valuable even than any of the four great gems of Europe. It is said to weigh 365 carats.

In the window of a shop in an obscure part of London, is this announcement—"Goods removed, messages taken, carpets beaten, and poetry composed on any subject."

The following is a Chicago personal item:—Ear-of-Corn and Dirty Face, two Indian beauties, supper at the Brigg's House last night, receiving assiduous attention from Carry-the-Crow-on-his-Head and Afraid-of-the-Eagle. It is reported that the parties are engaged.

PLAIN ENGLISH FOR UNNECESSARY LATIN.—"Did the defendant approach the plaintiffs *seriatim?*" inquired an attorney, in a case of assault and battery the other day. "No, sir," was the reply; "he went at 'em with a poker!"

AN EFFECTUAL REBUKE.—The Rev. Mr. Laurie, of Erie, exchanged with Dr. Chapin one Sunday, and soon after he appeared in the desk, people began to go away. He watched the exodus a few minutes, and then rising, said, in a deep voice, clearly heard throughout the church, and with just sufficient Scotch brogue in his voice to give raciness to his words, "All those who came here to worship Almighty God will please join in singing a hymn, and while they are doing so, those who came here to worship E. H. Chapin will have an opportunity to leave the church." His audience did not diminish after that.

TAKEN DOWN.—Captain Judkins, for many years commodore of the Cunard line of steamers, had a certain way of expressing himself in reply to what he deemed pointless questions from passengers. In fact, a dove-like sweetness of manner was not the commodore's best point. On one of his latest voyages he had among the passengers Bishop Littlejohn and wife, of Long Island. Mrs. Littlejohn, one day, being near the commodore, asked him if it was not going to rain. "Ask the cook," was his bluff reply. "I beg pardon," said Mrs. Littlejohn, "am I not speaking to the cook?" History has not informed us as to the precise phraseology of his response.—*Harper's Magazine*, for July.

HORACE GREELEY'S HANDWRITING.—If the following extract from an American paper published about a year ago be correct, the clerks at the White House may, should Mr. Greeley be successful in the Presidential contest, have some trouble in view in deciphering their chief's despatches:—

The following correspondence shows the advantages of attaining a good writing school in early youth:—(From H. Greeley to M. B. Castle.) Dear Sir—I am overworked and growing old. I shall be sixty next Feb. 3. On the whole, it seems I must decline to lecture henceforth, except in this immediate vicinity, if I do at all. I cannot promise to visit Illinois on that errand—certainly not now.—Yours, HORACE GREELEY. M. B. Castle, Sandwich, Ill.—(From M. B. Castle to H. Greeley.) Sandwich, Ill., May 12. Horace Greeley, *New York Tribune*.—Dear Sir,—Your acceptance to lecture before our association next winter came to hand this morning. Your penmanship not being the plainest, it took some time to translate it, but we succeeded, and would say your time, "3rd of February," and terms, "60 dolts," are entirely satisfactory. As you suggest, we may be able to get you other engagements in this immediate vicinity; if so, we will advise you.—Yours respectfully, M. B. CASTLE.

A DETERMINED OLD LADY.—The construction of a new line of railway through Iowa has met with the determined resistance of an old lady named Hilary, whose property the line invaded. Mrs. Hilary fought the proposal from its earliest stage, and as she refused to listen to any compromise the litigation ended in damages being assessed in her absence, and her land was cut through in spite of her violent personal opposition, which occasionally assumed the form of throwing missiles at the men employed. When the line was completed and opened for traffic, it was hoped that Mrs. Hilary would resign herself to the inevitable, and quietly acquiesce in the arrangements of the railway company. But this expectation was not fulfilled. Mrs. Hilary remained passive during the experi-

mental journeys of the inaugural trains, but on the first day the line was opened for public traffic she gave satisfactory proof of her undying hostility to the enterprise. The morning train arriving in due course in sight of her former property, the driver discovered that a rail fence had been thrown up across the track, and on the top of the fence Mrs. Hilary herself was seated, calmly awaiting the approach of the train. It was clear that the driver could not run over her body, and she grimly announced that that was the only course open to him if the train was to pass through "her land." Expostulation and entreaty being unavailing, the train slowly advanced, and when Mrs. Hilary heard her fence cracking she thought better of her determination, and hastily descended from her seat. She has not tried since this mode of protest, but the other day, when a heavy wood train arrived about the same spot, it was suddenly discovered that the wheels of the engine would not "bite," and presently the train came to a standstill. Upon examination it transpired that Mrs. Hilary had occupied herself during a few spare hours in bountifully greasing the rails of the track. No one can guess what the terrible old lady may do next, but she has already so far succeeded in her purpose that the conductors enter upon her section of the road with fear and trembling.—*Pall Mall Gazette*.

NOTICE.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

DEWE—RICHINGS.—July 29, at Blackheath Congregational Church, by the Rev. J. Stoughton, D.D., William Dewe, to Maria Richings, both of Longworth, Berks.

WHITE—OSBORNE.—Aug. 10, at Myrtle-street Chapel, Liverpool, by the Rev. Hugh Stowell Brown, Mr. John Rawlings White, of Wotton-under-Edge, to Jane, third daughter of the late Mr. Joseph Osborne, of North Coates, Lincolnshire.

BARBER—MELLOWS.—Aug. 13, at the Congregational Chapel, Arundel-square, Barnsbury, by the Rev. Theophilus Lessey, James, third son of the late Mr. William Barber, of Swaton Fen, Lincolnshire, to Annie Mellowes, eldest daughter of the late Mr. Frederick Mellowes, of Pentonville.

HAYWARD—GEDYE.—Aug. 14, at the Belgrave Congregational Church, Torquay, by the Rev. Dr. Raleigh, George Olive Hayward, Commander screw steamship Durley, to Elizabeth, youngest daughter of the late John C. Gedye, of St. Mary Church.

TOMES—WESTON.—Aug. 14, at the Congregational church Upper Norwood, by the Rev. H. Storer Tomes, John Bristow, third son of Mr. Tomes, of New Bond-street, to Ada Sabina, elder daughter of Mr. Weston, of Sunny-side, South Norwood.

TOMKINS—GILLHAM.—Aug. 15, at the Congregational church, Stratford, by the Rev. J. Knaggs, assisted by the Rev. G. Firth, Edward, youngest son of John Tomkins, Esq., formerly of the Admiralty, Somerset House, to Emma Margaret Terrell, only surviving daughter of the late Thomas Gillham, Esq., M.D., Funchal, Madeira.

DEATH.

WILCOX.—August 19, at 1, Irving-grove, Stockwell, Letitia Elise Amy, only child of W. R. Willcox, aged 3 months.

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Tea in packets have given general satisfaction, being exceedingly strong, of uniform good quality, and truly cheap. (2,538 Agents are appointed.)

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c. in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

A REAL SUMMER DELICACY—WEST INDIA LIMES.—It ought to be generally known that the delicate aroma and refreshing properties of the West India lime fruit are preserved from deterioration, without the aid of alcohol, by a process patented by Messrs. Rose and Co., Leith and London. The *Citrus limetta*, or lime fruit, is extensively cultivated in the West Indies; its juice possesses valuable medicinal properties, cooling and purifying the blood, beneficial in rheumatism, and antiscorbutic. The patent preserved lime juice, cordial, syrup, and champagne, as manufactured by Messrs. Rose and Co. from this fruit, possess all the above valuable properties while furnishing delicious, cooling, and refreshing beverages particularly adapted for summer use. They have received the highest recommendations from the *Lancet*, *Scientific Review*, and other eminent journals for their purity and excellence, and may be obtained everywhere in towns and throughout the kingdom. Wholesale stores, 16, Bishopsgate-street, Camomile-street, London, and at the Refinery, Leith.

HOLLOWAY'S PILLS.—Diseases of the Brain—Coup de Soleil.—Headache, dimness of sight, giddiness, or frequent yawnings, are generally in the summer time forerunners of serious illness, and should be at once promptly checked and vigorously routed. In all head complaints Holloway's Pills will be found the most safe and efficient restorative. They release the throbbing headache by regulating the circulation and by purifying the blood from all noxious matters. These Pills fully insure the entire digestion of the food, so that all pains resulting from indigestion or flatulency are at once banished, and low spirits soon cede to cheerfulness. They improve the secretions of every gland, and regulate the bowels. Under whatever circumstances taken, Holloway's Pills must do good.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, August 14.

ISSUE DEPARTMENT.

Notes issued	£37,549,255	Government Debt £11,015,100
Other Securities	3,984,900	
Gold Coin & Bullion	22,549,255	
Silver Bullion		

£37,549,255

£37,649,255

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities
Rest	3,495,472
Public Deposits	7,135,486
Other Deposits	21,213,114
Seven Day and other Bills	438,722

£46,835,804

£46,835,804

Aug. 15, 1872. FRANK MAY, Deputy Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Aug. 19. We have a small supply of English wheat for to-day's market, but liberal arrivals from abroad. Of the English supply a great part consisted of the new crop, which sold at 5s. to 5s. per qr. for red, and 5s. to 6s. for white wheat. The inquiry for foreign wheat was checked by the continued fine weather for harvesting; and American as well as Russian wheat have declined 1s. per qr. since this day week. Flour was 1s. per sack, and 6d. per barrel lower. Beans and peas sold slowly at former prices. Barley maintained last week's quotations. Of Indian corn the supply is large, and prices were in favour of bayers. We have fair arrivals of oats. The trade was dull this morning, and prices ruled 6d. per qr. lower compared with quotations of Monday last. At the ports of call few cargoes remain for sale, and last week's prices are supported.

CURRENT PRICES.

WHEAT—	Per Qr.		Per Qr.		
	s.	d.	s.	d.	
Essex and Kent, red	58	to 60	Grey	32	to 35
Ditto new	54	to 58	Maple	37	40
White	57	63	White	36	40
" new	56	62	Boilers	36	40
Foreign red	55	57	Foreign	36	38
" white	60	62	RYE—	36	38
BARLEY—			OATS—		
English malting	30	33	English feed	21	26
Chevalier	37	43	" potato	26	32
Distilling	29	33	Scotch feed	—	—
Foreign	29	52	" potato	—	—
MALT—			Irish Black	18	20
Pale	—	—	" White	18	21
Chevalier	—	—	Foreign feed	16	18
Brown	52	58	FLOUR—		
BEANS—			Town made	48	54
Ticks	32	34	Best country	42	45
Harrow	34	36	households	42	45
Small	—	—	Norfolk & Suffolk	40	42
Egyptian	31	32			

BREAD, Monday, Aug. 19.—The prices in the Metropolis are for Wheaten Bread, per 4lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Aug. 19.—The total imports of foreign stock into London last week consisted of 18,190 head. In the corresponding week in 1871 we received 17,244; in 1870, 11,940; in 1869, 12,370; and in 1868, 7,958 head. Although the supplies of foreign stock exhibited at the market this morning are limited, the actual number on sale for the supply of the metropolis is very large. At Islington there are only 300 Dutch, 200 Spanish, and 45 Gothenburg; but the deficiency here apparent is compensated for by the fact that at Deptford there are 1,698 Tonning, 47 Hamburg, 12 French, and 56 Bremen. The choicest foreign breeds have made 5s. 6d. to 5s. 8d. per 8lbs. From our own grazing districts the supplies have not been extensive, consisting of some 1,250 from Lincolnshire, Leicestershire, and Northamptonshire, and 500 from other parts of England. The trade has not been active, but a fair amount of steadiness has been apparent, and the best Scots have made 5s. 10d. to 6s. per 8lbs. The supply of sheep has been short. The demand has been firm, and the best Downs and half-breds have made 6s. 8d. to 7s. per 8lbs. At Deptford there were between 4,000 to 5,000 foreign Lambs have been disposed of at rather above mutton prices. Calves have changed hands on former terms. Pigs have been dull.

Per 8lbs. to sink the offal.

a.	d.	s.	d.	a.	d.				
Inf. coarse beasts	3	6	3	10	Prime Southdown	6	8	7	0
Second quality	4	0	4	6	Lge coarse calves	4	8	5	0
Prime large oxen	5	6	5	8	Prime small	5	6	6	0
Prime Scots	5	10	6	0	Large hogs	3	8	4	4
Coarse inf. sheep	4	0	4	8	Neat sm. porkers	4	8	5	0
Second quality	5	0	5	8	Lamb	6	0	7	4
Pr. coarse wooled	6	0	6	6					

METROPOLITAN MEAT MARKET, Monday, Aug. 19.—Moderate supplies of meat have been on sale. The trade has been slow, at our quotations.

Per 8lbs. by the carcass.

a.	d.	s.	d.	a.	d.
Inferior beef	3	2	10	3	6
Middling do.	3	10	4	4	5
Prime large do.	4	10	5	2	5
Prime small do.	5	2	5	4	4
Veal	5	0	5	8	Lamb
Inferior Mutton	5	2	5	6	

PROVISIONS, Monday, Aug. 19.—The arrivals last week from Ireland were 2,058 firkins butter and 3,770 bales bacon, and from foreign ports 23,834 packages butter, and 2,583 bales and 50 boxes bacon. There was an improved sale for the finest quality butters last week, and prices advanced about 4s. per cwt. for both Irish and foreign; some finest Glonmels sold at 114s. on board; best Dutch 120s. to 122s. In the bacon market little change to notice in Waterford meat, but Hamburg advanced 2s. and Limerick 1s. per cwt.; at the advance the market was slow.

HOPS.—BOROUGH, Monday, Aug. 19.—Our market remains in the same inactive state as reported in our last. The advices from the plantations continue very favourable. Mid and East Kent, 9f. 9s. to 10f. 10s.; Wead of Kent, 7f. 7s.

to 8f. 8s.; Sussex, 6f. 6s. to 7f. 10s.; Farnham and country, 10f. Yearlings—Mid and East Kent, 3f. 10s. to 4f. 15s.; Wead of Kent, 3f. 10s. to 4f. 10s.; Sussex, 3f. 5s. to 4f. 5s.; Farnham and country, 5f. 15s. to 6f. 15s.; Olds, 1f. 5s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Aug. 19.—The unfavourable reports in circulation respecting the potato disease impart a firm tone to the trade. The supplies are moderate. Lents are worth 4s. to 6s., and Shaws 4s. to 5s. per ton more.

WOOL, Monday, Aug. 19.—The wool market has been steady in tone, but there is still an absence of animation in the demand for all about qualities.00

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ON retiring from New College, the Rev. Dr. HALLEY desires to INFORM his friends that his RESIDENCE is 2, CLAREMONT-VILLAS, DOWNS-ROAD, LOWER CLAPTON, E., where applications may be addressed to him respecting preaching, or other public engagements.

RETIREMENT of Rev. Dr. BROCK from the Ministry of Bloomsbury Chapel.

At a Meeting of the Friends of Dr. Brock, held in the Lecture Room, August 8, JAMES HARVEY, Esq., in the Chair,

It was Resolved unanimously:—

"That Dr. Brock having felt it incumbent upon him to resign his Pastorate at the end of September, this Meeting desires to recognise his faithful and efficient services during a Ministry of Forty Years, twenty-four of which have been spent at Bloomsbury, and in order to give expression to their affectionate regard for him personally, and their high appreciation of his Ministry, they desire to provide for him in his declining years a moderate annual income which may in some measure replace the stipend which he will relinquish unconditionally on his approaching retirement, and that with this object a subscription be invited from all friends for the purpose of purchasing an annuity."

It was further Resolved:—

"That a Committee be appointed to carry out this object; and that Messrs. Benham, Harvey, and Sturt be requested to act as Treasurers to the Fund."

Contributions will be received by Mr. Benham, 30, Wigmore-street, W.; Mr. Harvey, 12, Gresham-street West, E.C.; and Mr. Hy. Sturt, jun., 91, Wood-street, E.C.

**CONGREGATIONAL UNION OF
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The AUTUMNAL MEETING of the Congregational Union of England and Wales will be held in NOTTINGHAM on October 14th and three following days.

ALEX. HANNAY, Sec.

21st Aug., 1872.

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The above place of worship will be REOPENED, after extensive renovations and repairs, on THURSDAY NEXT, August 22nd, when the Rev. THOS. BINNEY will preach in the Morning at 12, and the Rev. SAMUEL MINTON, M.A., of Eaton Chapel, Pimlico, in the Evening at 7.

A Cold Collation will be provided in the Schoolroom between the Services.

On SUNDAY, 25th inst., the Rev. THOMAS AVELING will resume his Ministry in the Church; Morning Worship commencing at a quarter to Eleven; Evening, at half-past Six.

Collections will be made at all these Services for the Renovation Fund.

**CONFERENCE on ELECTORAL
REFORM.—REDISTRIBUTION of SEATS.**

A CONFERENCE convened by the Electoral Reform Association of Representatives of Reform Associations, Liberal Electoral Committees, and others, to discuss grievances arising out of the present imperfect system of representation, will be held at ST. JAMES'S HALL, London, on the 12th NOVEMBER, at Eleven o'clock. Reform Associations, Liberal Committees, and others, are invited to nominate Representatives to attend such Conference.

A Public Meeting will be